

John Wilson
1777

T H E
PRAISE OF HELL:
O R, A
Discovery of the Infernal World.

D E S C R I B I N G
The ADVANTAGES of that PLACE,
WITH REGARD TO ITS
SITUATION, ANTIQUITY, and DURATION.

W I T H A
Particular Account of its INHABITANTS;
their Dresses, Customs, Manners, Oc-
cupations, and Diversions.

I N W H I C H A R E I N C L U D E D, T H E
Laws, Constitution and Government of HELL,

W I T H
N O T E S Historical and Critical to explain the
whole.

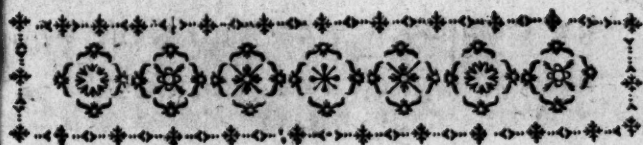
V O L U M E T H E S E C O N D.

Translated from the F R E N C H.

MY SON, TO PLUTO'S REGIONS GO,
AND MEET THY FATHER IN THE REALMS BELOW.
VIRGIL.

L O N D O N:
Printed for M. COOPER, in Pater-Noster Row.





T H E
C O N T E N T S
O F
VOLUME THE SECOND.

PART II. CHAP. I.

MEN are born for the pleasures of society. Those in Hell very numerous and entertaining. Page 1

C H A P. II.

No distinction with regard to pre-eminence in Hell, a perfect equality be-

iv C O N T E N T S.

ing maintained even with those who
had the highest rank and titles. 4

C H A P. III.

Of popes, cardinals, &c. 8

C H A P. IV.

Of sectaries of different kinds, with a
view of their different squabbles and
controversies. 14

C H A P. V.

Very magnificent and curious public
shows to be seen in Hell. 18

C H A P. VI.

Such persons as are descended from no-
ble families will here find out their
ancestors. 22

C H A P. VII.

The infernal regions a dwelling for the
learned. 24

C O N T E N T S. v

C H A P. VIII.

Hell a habitation for ingenious artists.

31

C H A P. IX.

The wisest and best people have their
residence in Hell.

34

C H A P. X.

These regions the seat of riches and of
generosity.

38

C H A P. XI.

The handsomest men, and the most beau-
tiful women to be found in Hell.

43

C H A P. XII.

A superlative degree of pleasure to be
found in Hell.

47

C H A P. XIII.

God, the angels, and the saints, honour
Hell with their presence.

55

A 3

vi CONTENTS.

CHAP. XIV.

Hell the most delightful place, as it is
the very fountain of news and poli-
tics. 61

CHAP. XV.

A most wonderful and dazzling fight to
be viewed in Hell: with the descrip-
tion of a comical medley. 73

CHAP. XVI.

Great variety of fashions with regard to
the dressing of the hair and beards in
Hell. 79

CHAP. XVII.

The prodigious variety of head-dresses
in Hell. 85

CHAP. XVIII.

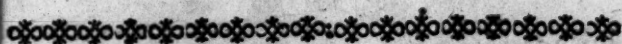
A parliament of women in Hell. A plea-
sant story relating to it. 89

C O N T E N T S. vii

C H A P. XIX.

Fantastical diversity in the other parts of
the dress of the inhabitants of Hell.

94



P A R T III. C H A P. I.

What form of government there is in
Hell.

102

C H A P. II.

Universities and academies in Hell.

107

C H A P. III.

Logicians, physicians, moralists, and me-
taphysicians in Hell.

126

C H A P. IV.

Astronomers and astrologers in Hell.
The latter in discredit there, and why.

136

viii C O N T E N T S.

C H A P. V.

Concerning critics, and their business
in Hell. 147

C H A P. VI.

An academy for gaming in the infernal
regions. A picture of the gamesters,
and their punishment in Hell. 151

C H A P. VII.

Of the great power which Lucifer has
in Hell. 155

C H A P. VIII.

Of the several virtues and excellencies
that prevail in Hell. 159

C H A P. IX.

Of Justice. 160

C O N T E N T S. ix

C H A P. X.

Excellent advice to honest men. 165

C H A P. XI.

An agreeable story upon this subject. 167

C H A P. XII.

Piety and repentance reign in Hell. 169

C H A P. XIII.

The edifying discourses held by the
damned. 171

C H A P. XIV.

The surprising purity of manners that
prevails in Hell. 173

C H A P. XV.

The surprising humility of the inhabi-
tants of Hell. 175

*** C O N T E N T S.**

C H A P. XVI.

The admirable moderation and frugality which reigns there. 179

C H A P. XVII.

And incomparable charity. 181

C H A P. XVIII.

Excellent union and concord kept in Hell. 185





T H E

P R A I S E

O F

H E L L.

P A R T S E C O N D.

C H A P. I.

Men are born for the pleasures of soci-
ety. Those in Hell very numerous
and entertaining.

✱✱✱ E T the country be ever so a-
✱ L ✱ greeable, and embellished with
✱✱✱ all the beauties of art and na-

VOL. II.

B

ture, yet, as man is born for society, without variety of company, all those delights will be totally insipid, if not intolerably tiresome. This distinguishes man from the whole brute creation, he being made by nature for society, and cannot live in solitude. After the creation, when mankind began to multiply, they formed themselves into societies, built towns and cities, and commerce has since united them in a firmer union with one another. Therefore those cities and towns which are most populous have always been most universally preferred, as having most company, and consequently a greater number of persons of genius and merit. In such places those of fortune generally reside, who indulge themselves in every thing sumptuous, delicate and charming. The women study every art to make themselves more agreeable to



the men; and, by this means, the men are more polite and gentle. Every thing tends to raise an emulation who shall most excel in all the liberal arts, and social endearments. This occasions the prodigious resort of all sorts of people to London, Paris, Vienna, Madrid, Amsterdam, Stockholm, Copenhagen, and Petersburgh.

BUT if these places have ever so great a resort, can it deserve to be put in parallel with the unaccountable multitude which are continually coming and going into the infernal regions? On whatever side you cast your eyes, or whatever way you may go, whether to right or left, before or behind, below or above, you will meet with nothing but numbers of boys, girls, husbands, wives, gallants, and mistresses, of all kinds, sent from every country of the world. Turks, Tar-

tars, Chinese, Ethiopians, Muscovites, and Persians; Germans, English, Portuguese, French, Italians, Spaniards, and Dutch; Europeans, Americans, Africans, and Asiatics, all flock to this grand rendezvous. You will not only have the pleasure of seeing all these people coming and going, but you may converse, and make acquaintance; and even, if you chuse, enter into closer ties of friendship with them.



C H A P. II.

No distinction with regard to pre-eminence in Hell, a perfect equality being maintained even with those who had the highest rank and titles.

IN this agreeable dwelling you may address the greatest personages, as

well of the ancient as of the modern ages without ceremony, or useless compliments. No respect is required in the approaching of kings or queens, princes or princesses, emperors or empresses, sultans or sultanas. Stript here of that ridiculous pride which makes them inaccessible, and almost unseen, by their subjects upon earth; abandoned by that idle multitude of courtiers, who suffer not any of those who have need of their assistance to approach them; divested, in short, of all that pomp which made them be looked upon as gods on earth, you may see them in their turn in Hell addressing Lucifer with all the deceit, flattery and servility, which was so amply thrown away upon them when living. There you have the pleasure of making observations upon their conduct at your ease, of freely conversing with them, and

even living as equal companions with them.

HERE you may have the same familiarity and intercourse with those famous founders of the ancient empires of the world, whom men have had the foolishness to adore as deities since their death ; as a Nimrod, a Ninus, a Belus, an Alexander, a Romulus, a Julius Cæsar, an Augustus, an Ottoman, a second Mahomet *, and several others, who have

* Surnamed, by the Turks, Mahomet the Great, as well to distinguish him from their prophet, as on account of his great achievements. This sultan was the terror of Europe in the fifteenth century, and the most happy of all the Infidel monarchs. Having resolved to make war with the Greek emperors, he attacked them in their capital Constantinople, which he took on the twenty ninth of May, 1453, destroyed all their part of the empire which remained in the East, and that of Trebisonde, and conquered twelve other kingdoms. He carried his conquests into Hungary, Persia, Bosnia,

been, and are still, the admiration of mankind †.

Wallacia, Transylvania, and Albania. He was greatly dreaded by the Venetians, and made all Peloponnesus tremble under the superiority of his arms. He over-ran Carinthia, Styria, Synopia, and the island of Mytelene; and took the town of Otrentum in Italy; into which country he was resolved also to carry his conquests, but death hindered him from executing this project, as well as many others which he meditated. He died on the third of May, 1481, in the thirty-first year of his reign. He was a prince of no religion, very debauched, and so cruel, that he caused the bellies of fourteen of his pages to be cut open, for to know which of them had eaten a melon which was stolen out of a garden which he had cultivated himself: and nothing shewed his cruelty more, than in cutting off the head of his beautiful wife Irene, for no other reason, but because he was blamed for being too enamoured with her.

† The author might have added, that they had also been its scourge. This is the judgment which ought to be formed in general of this species of madmen, whom human folly has been pleased to decorate with the glorious titles of heroes and conquerors.



C H A P. III.

Of popes, cardinals, &c.

NOR must we suppose that even the popes, those sacred men, those vicegerents of God upon earth, whose feet the greatest lords, princes, kings, and even emperors, esteem it as the greatest favour to kiss in this world, do not delight as much in familiarity as any other class of men, when once they reach these lower regions. They contend with one another (for they are very numerous here, none of them having gone to Heaven for these fourteen centuries, without it be now and then a straggling one) which shall appear most courteous. You may not only approach them here without formality, but may

treat them as your equals, without their taking it amiss; for they have not here that pride, that ostentation, nor those flatteries which corrupted their hearts and minds; nor those weak adorers whose foolish credulity made them so vain and insupportable tyrants upon earth, as to believe themselves possessed of those qualifications which their foolish votaries attributed to them.

As to the cardinals and other sorts of prelates, who come here in numbers, all the portico's, chambers and galleries in Lucifer's palace being full of them, if you have any desire to be acquainted with them, you can have no greater difficulty to find them out than the popes; their tiaras, their mitres, their strings, their red and green hats, their palliums, their crosets, their gold and diamond crosses, their cloaks, and their rochets,

which are hung about the sides of the walls; their bulls and their indulgences, their jubilees and briefs, their manitories and mandamuses, which are there affixed, will mark out to you their degrees and dignities in a manner, that you cannot err.

NOR think, that what I have here told you is a satirical fiction, which I have here invented to cry down in your mind ~~these~~ respectable personages. If you do not believe me in this particular, you have but to look into the history of the life of pope Julius II.† or that

† He was called Julio de la Rovera, was nephew of pope Sixtus IV. and succeeded Pius III. As he was of a very war-like disposition, it is said, that he was elected pope for this reason, and took the name of Julius, in memory of Julius Cæsar. He commanded his armies himself, and was very near killed with a cannon ball in one of the engagements in which

of Michael Angelo *, that famous restorer of the arts of painting, sculpture

he commanded ; however, he was a lover of the liberal arts, and contributed a good deal to their re-establishment. He died of a slow fever in the year one thousand five hundred and thirteen, after being a pontificate nine years and some months, at the age of seventy.

* This famous artist was more known by his Christian name than by that of Buonarota, which was his family's name. He sprung from the ancient family of Canose, and was born in the year one thousand four hundred and seventy four, in the castle of Chiusi, in the country of Arezzo. He was put to nurse in a village called Settignano, most part of whose inhabitants, and even the husband of his nurse, were sculptors; so that he may be said to have imbibed this art with his milk. He made so great a progress, that by the time he was sixteen years of age, he executed some pieces which amazed every one who saw them; and they were very near equal to the best models of antiquity. The famous Laurentio de Medicis, that encourager of arts, hearing of his talents, sent for him, and kept him till his death; from thence Angelo went to Venice, then to Bologna, and lastly to

and architecture; in all which he was Rome; in all which places he acquired an immortal reputation by his works. It was in this last city he executed the picture here referred to; which is thought to be one of his chief pieces in that way. The world, however, is much obliged to him for a piece of architecture, which never had been, and, perhaps, never will be equalled; namely, the stately church of St. Peter at Rome; all executed on the design and plan which he drew for it, excepting the frontispiece, which is not his, and is greatly inferior to the rest of this admirable building. To these three talents, which never were seen before him to be united in one person, nor in so high a degree of perfection, he added a fourth, that of poetry, having composed several fine pieces, which have been collected, and printed in one volume in quarto at Florence in one thousand six hundred and twenty-two. He died at Rome in the year one thousand five hundred and sixty four, at the age of ninety. His body was a little time after, at the request of Cosmo de Medicis, carried to Florence and buried, where that prince made a magnificent funeral for him, which was honoured with the presence of all the connoisseurs and friends of genius in that age.

very excellent. You will there find that this noted artist, having by order of this pope, executed a picture which represented the day of judgment, placed amongst other figures in his scene of Hell, many cardinals and prelates; this picture, however, incensed some of these dignified churchmen, who complained of it to the pope, and begged of him, that he would lay his injunctions on the painter to efface them. To whom the pope answered, "My dear brethren, " Heaven, you know, has given me the " power of recovering as many souls " from Purgatory as I chuse; but you " are certain as well as me, that my pow- " er does not extend so far as Hell, and " that those who come once there, must " remain there always."—An answer which sufficiently shews, that the pope was very well convinced (and can these

14 THE PRAISE

sovereign pontiffs, who are God's oracles upon earth, be ignorant of any thing?) that Hell has been always furnished with prelates, even of the highest order. This is the first class of inhabitants in this dark abode.



C H A P. IV.

Offectaries of different kinds, with a view of their different squabbles and controversies.

WE see in the side next to them, in a seat by themselves, other personages, who have made as much noise in the church and the world as the last mentioned. These are the noted propagators of heresy, who have so troubled and confounded the learned doctors of their times. There you may see a

Simon Magus, a Cerinthus, an Ebion, an Arius, a Nestorius *, an Eutyches, a

* Bishop of Constantinople. On the day of his consecration, he addressed the emperor who assisted at the ceremony, in the following very remarkable words; "Give us, O prince, the earth purged of heretics, and I will give you Heaven: assist me to destroy them, and I will assist you to destroy the Persians." Such was the spirit of charity and peace, which animated the clergy of the highest rank in the first century. Pulcheria, sister of the emperor Theodosius, uniting her power to his disposition, oppressed many of the sectaries with the utmost rigour and severity. However, he was obliged to undergo the law of retaliation. A scholastic dispute, merely on words, arose between St. Cyrille, the patriarch of Alexandria, and him, which put the whole church of the East into a tumult. After many debates and councils held for and against, Nestorius and his party were at last excommunicated by St. Cyrille, who made him be deposed and banished. He died of a fall from his horse, which he received in his journey to exile. This has not yet prevented this sect from multiplying greatly, and leaving at present many partisans in the east.

Macedonius, a Manes, a Donatus, a Pelagius, and some hundreds of others (for in every age this grain has abundantly increased); and in these latter ages, a John Hus, a Jerom of Prague, a Martin Luther, a John Calvin, a Zuingle, and a great number of others who have come since. There cannot be any thing more pleasing than to see all these famous personages pulling their throats and lungs to pieces, and exhausting all their strength in contending with each other, just as if they thought Lucifer and his devils, as foolish as themselves, would take any part or interest in their silly and foolish quarrels. How high a comedy is it to see them, in the midst of all their scolding, reciprocally excommunicating and anathematizing each other! that is to say, giving one another to the devils, as if they did not be-

long to them already, and would do so for ever.

BUT what is still more diverting in this spectacle, is, that these great sticklers for religion in Hell spare the devils the trouble of tormenting them. In effect, the result and unravelling of their foolish and silly disputes, in which the rudest invectives and most atrocious injuries are not spared, is, that when they are quite exhausted with railing and the use of words, they come at last to blows; stab, torture, tear, cut each others throats, and broil them as swine's flesh; in short, deliver themselves up to all the barbarities which we have seen them formerly commit, when, for the chastisement of mankind, they resided in this world. Alas! poor mankind! oh how shocking is this to reason and human nature! it would never have

18 THE PRAISE

prevailed, if reason had been allowed to have been consulted; but their chief business has been to stifle the first rising of such a passion in the soul. But let us not stop here, but proceed to view the other agreeable prospects and diversions that are to be found in Hell.



C H A P. V.

Very magnificent and curious public shows to be seen in Hell.

IT is counted one of the greatest pleasures of princes upon earth, and for which they pay very dear, to see represented on a stage by actors, some of the principal adventures of the most famous heroes of antiquity, such as an Agamemnon, an Achilles, an Ulysses, a Menelaus, a Nestor, or a Dio-

med; and we learn also by the illustrious and learned Picus Mirandula*, that there was a prince foolish enough to give a very considerable sum of money

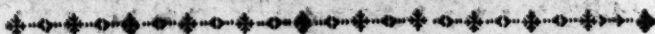
* Prince of Mirandole, who had the most surprizing genius that ever was upon earth; at ten years of age he studied and criticized on the law; at eighteen, he was master of two and twenty languages; and a few years after supported at Rome a number of theses, containing nine hundred propositions in all sorts of sciences. This young prince maintained all these propositions with as general and extraordinary an applause as the theses themselves, which were not only collected from Greek and Latin authors, but also established by authority from the Hebrew, Chaldean, and other oriental authors. The common observation, that men, who shew so much genius in their infancy, are seldom long lived, was too surely accomplished in this young miracle of science, who died at Florence, November the seventeenth, one thousand four hundred and ninety four, in the twenty-third year of his age.

to a magician, that he might let him see, by means of his pretended enchantments, the combat of Achilles with Hector, or the burning of Troy. However, that which the greatest princes here, and at the greatest expence, cannot cause to be acted, but very imperfectly, and by people who have nothing heroic about them but the habit, with which they appear on the theatre; in Hell, I say, you will see them acted by the originals themselves, and at no expence. Here you may observe with one look of the eye, all that the world has ever produced admirable in the stratagems of war, a sight which you cannot see in Heaven itself; for none of these great personages have ever taken that road. On the side of the Trojans, you may see Hector, Æneas, Paris, Deiphobus, Troilus, and all the family of the un-

fortunate Priam. On the side of Greece, besides those I have already mentioned, you will see Pyrrhus, and all his great number of warriors who fought so valiantly in that famous war.

ARE you curious to see personages not quite so ancient in history; amongst the modern Greeks you may see a Lyfander, an Epaminondas, and a number of others no less renowned. Amongst the Carthagenians, an Hamilcar, an Asdrubal, an Hannibal, and a Jugurtha. Amongst the Romans, a Fabius, a Camillus, a Pompey, the two Scipios, and several other personages as famous in their times; we should think ourselves extremely happy here on earth to obtain a sight of any one of them, although it was for ever so short a time: but in Hell all these great men are exposed to the view of every body who

wants to see them, without costing them so much as a farthing. But what still renders this spectacle more agreeable is, that you see them there adorned not only with all their military attire, but also at the head of those numerous armies which they commanded upon earth, by whom they were so much beloved, that they have absolutely chosen, out of love to them and their actions, to follow them into the infernal regions.



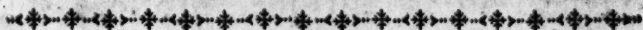
C H A P. VI.

Such persons as are descended from noble families will here find out their ancestors.

WHAT a pleasure must it be for the nobility to find out all their ancestors, in this delightful country, from

the first and master-stock, even to the smallest twig, in the most remote branches of their families! For, according to the oracle of the apostle of the Gentiles, they may very near find them all there, there being very few of them in Heaven. Besides, the most part of these gentlemen care very little for it; witness that famous personage of the family of Sekendorff; of whom they report, that he offered, with all his heart, to quit God of the share which he might pretend to in Paradise, provided he would let him live as he thought proper on earth for a thousand years. And indeed this lord would have made a better bargain than many of his character often do, who freely give up their part of the heavenly inheritance for ten years of pleasure in this world. What say I? Ten years! How many per-

sons of quality do not we see often renouncing it for a quarter of an hour, a minute's, nay, a moment's pleasure here? So great, so violent is their inclination for the lower world! It is thus that we see every day the change of Diomed and Glaucus renewed. They give up the purer joys of Heaven, and live like brutes on earth, to be afterwards treated like goats in Hell for ever: such is the deplorable madness of mankind!—But let us go on.



C H A P. VII.

The infernal regions a dwelling for the learned.

IF you are curious of seeing, hearing, and becoming acquainted with the learned, where can you find so many of

them as here? What expences would you not have been at, what difficulties not encountered, what fatigues would you not have undergone, for to see, consult, and converse, with these sagacious personages of antiquity? Would you have thought it too much to have undertaken, however so expensive, a voyage into Greece, for to see Aristotle, Socrates, Plato, Demosthenes, and many more learned men of the same stamp? We know that Nature, covetous of these most valuable gifts, bestows them sparingly; perhaps, sometimes not one in an age, which is the reason so few persons enjoy this advantage; but the case in Hell is quite different.

THERE, with one view, you see them all assembled, as in an academy. Amongst the philosophers, besides those which I have already mentioned, you

will see a Pythagoras, an Epictetus, a Seneca, and a Pliny. Amongst the politicians, a Pedius, who was the friend and counsellor of Julius Cæsar, and a Mecænas, who was in the same esteem with Augustus; a personage who one might have thought deserved great respect, and who might have laid claim to a place in Heaven, if it was possible for any one to do so. This he deserved not only for his own generosity, but also for the trouble he took in obtaining favours from his royal master, for all such as were distinguished for genius and learning. There you may see a Celsus†, who was the counsellor of Hadrian; a Scævola, the friend of Antoninus; a

† Juventus Celsus, a famous lawyer and counsellor to Hadrian, who was no less esteemed by him, than his predecessor Trajan had been, who held the same honourable post under him.

Papinian†, the favourite of Severus; and, in short, a Machiavel*, whom every body will own, has well deserved to have

† Another celebrated lawyer, who lived under the emperor Severus, who had so great an esteem for him, that he gave him the charge of his two sons, Caracalla and Geta; the former of whom was a perfect monster of cruelty, having killed his brother in his mother's arms, and having a desire for Papinian to authorize this murder, that good man answered, That it was not so easy to excuse a parricide as to commit it; Caracalla, being offended at this answer, caused him to be beheaded, and his body, after having been shamefully dragged through the streets of Rome, to be thrown into the Tiber. This was done in the thirty-seventh year of Papinian's life.

* Nicolao Machiavielli, a Florentine, who wrote in the sixteenth century. He made himself famous by his works, and particularly by his treatise on politics, called, The Prince. This small book, which is full of vile maxims, has been often disapproved, and, lately, by a prince, who is looked upon to be one of the greatest and most skilful politicians in Europe.

the first place in Hell: that famous politician, who has carried the sway above all writers who have ever written on this subject; who first taught princes, that, to establish, strengthen, and perpetuate the supreme authority, which they claim over their subjects, they may, with the utmost impunity, violate all the laws of humanity, tyrannize over their subjects, enrich themselves with their spoils, and fatten on their ruin: maxims which ministers of state at present too often use; and, to authorize their plundering designs, make their masters to believe, that subjects are never so docile, submissive, or so much devoted to their sovereign's service, as when they are robbed of every thing. As to what concerns the prince's person, they assure him, that, as there is no one in his kingdom equal to himself, he must be

above all law, and consequently do what every he chuses; that all their fortunes legally belong to him, their money bearing his name and arms; and that they are so strongly persuaded of this truth, that they agree to whatever their sovereign demands. Such are the fine maxims that these great politicians would make every prince believe, who will listen to them, and which they make the basis of their practice in almost all the courts of the universe. Are these not worthy of a place in Hell? or can we deny the most distinguished place of that habitation to the author of their principles? But let us continue our review.

ARE you desirous of seeing the historians, orators and poets; men, for the most part, liars by profession, and flatterers for hire? What a croud you will

find there! and amongst the number you see Herodotus, Thucydides, Polybius, Titus Livy, Suetonius, Cornelius Tacitus, Plutarch, and a number of others of every country and of every age.

AMONGST the mathematicians you will find Thales, Anaxagoras, Archytas, Ptolemy, and many more, who, making the contemplation of the heavens their sole employment, while upon earth, have inadvertently tumbled into Hell.

AMONGST the orators, if you observe, on that side, you will see Isocrates, Eschinus, Cicero, and Hortensius, with many more. Amongst the poets you will find Homer, Pindar, Euripides, Sophocles, Virgil, Ovid, Horace, and some others, who, having been banished by Plato from his republic, have, to re-

pair that loss, taken the road to the infernal regions, where they have been received with open arms, and enjoyed all the honours due to their talents.



C H A P VIII.

Hell a habitation for ingenious artists.

THE most ingenious artists fill up the place in Hell next to these scientific personages, of whom I have been just speaking; at the head of whom are the painters, sculptors and architects. There you will find a Dædalus, an Archytas, a Callicrates*, a Perillus, a Phi-

* A Grecian sculptor, very ingenious; he was so skilful and delicate a workman, that, by the account of the historians, he engraved some verses of Homer upon a grain of millet. He manufactured a chariot of ivory so neatly, that

dias *, a Lycippus †, an Appelles, a it might be hid under the wing of a fly; and also carved emmets of the same substance as small as life, the smallest and most imperceptible parts of which you might distinguish.

* A famous Greek sculptor. Amongst the great number of his works which made him so famous, the remarkable statue of Minerva is most particularly recorded, thirty-six feet high, and made entirely of ivory, which he placed in the temple which that goddess had in the citadel of Athens. After being driven from this city, he retired into the province of Elis; where he was killed, after having compleated and placed that magnificent statue of Jopiter in the temple at Olympus, which is thought to be one of the wonders of the world.

† Another very celebrated Greek sculptor, a native of Sycone, and lived in the time of Alexander the Great; he worked with so much facility, that he produced more works than any of the ancient sculptors. His statue of a man rubbing himself in a bath, that of the sun in his chariot, drawn by four horses, and that of Alexander the Great and his favourites, all works of great beauty, were carried and placed at Rome by the Romans, when they had subdued Macedon and all Greece to their empire.

Praxiteles §, a Polycletes, a Zeuxis *, Ti-

§ Another ancient sculptor, born a little before the reign of Alexander the Great. He made a statue of Venus for the inhabitants of Cnidos, which Lucian has given us an ample description of, which was so wonderful a piece of work, that the Cnidians refused it to king Nicomedes, who offered to remit the tribute they had paid him to obtain it; preferring the pleasure of being in possession of such an admirable masterpiece before that of being intirely free and independent.

* A famous painter, born at Heraclea, who lived about four hundred years before Christ. He got such immense riches by his art, that in the latter part of his life he would not sell his pictures, but rather chose to make presents of them; saying, That he could not set so much value upon them as they were worth. Before that time he used to let people see them for money; which caused the nick name of the Courtisan to be given to his admirable picture of Helen, which he painted from all the finest women in the city, taking from each that which he thought most beautiful. They reported of this painter, that, having a mind to try his skill with one of his brethren, called Parrhasius, he painted a bunch of grapes so natural, that the

manthes, and a very amazing number of others.

IN short, since Hell is a million of million times more populous than all the nations of the earth put together, consequently there must be seen in it, by millions, inhabitants of every age, sex, rank, condition, art and profession.



CHAP. IX.

The wisest and best people have their residence in Hell.

THAT I may not deceive you, that this vast empire is not peopled

birds came to pick at them. On the other side, the same writer adds, that Parrhasius painted a curtain with so much skill, and so natural, that Zeuxis, taking it for a real one, which concealed his work, desired him to draw it a side,

by any but by such who have lived badly upon earth, I must remark to you, that this prejudice is badly founded; for, in short, you will here find all those famous personages, which Greece by way of excellence, has honoured with the venerable title of The Wise. Nay, if you will give yourself the trouble but to go there for to see, you will find, I say, at their head (and I do not here declare any thing, but what has been asserted before my time by many excellent divines) that illustrious king of Judea, so celebrated for his wisdom, that wonder of the universe, whom the enamoured queen came to consult and

that he might see that which he had behind it: upon which Parrhasius, convincing him of his mistake, he confessed himself conquered, since he had only deceived the birds, whereas the other had imposed upon the very best master of the art.

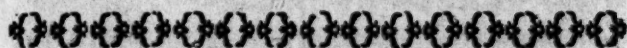
36 THE PRAISE

advise with from the remotest part of the world; that very Solomon, for whose instruction our sacred oracles assure us, that Heaven had opened all its choicest treasures of wisdom: there you will both see and hear him in the midst of his nobles and senators, administering forth his profound knowledge in those wonderful proverbs, those fine sentences of morality, which he, when living, followed so badly; in this point, like many of our modern preachers, who follow not, and will not be at the trouble to practice the hundred part of the verity, which they tear their lungs to pieces in the pulpit, to make known to their hearers; for which they are paid in so profuse a manner.

IN short, although you should think yourself scandalized at it, (a weakness which I do not think you capable of)

I cannot help assuring you here, since it is the truth, that there are in Heaven certain personages, who have not always led exemplary lives upon earth, such as a David, a Manassa, a Lot, a Rachab, a Magdalen, a St. Augustine, a Gregory VII. a Pius V. and a number of others, who have been crammed there in spite of the historical truth of their lives; there is also in Hell many excellent personages, such as a Socrates, a Plato, a Cicero, a Seneca, an Epictetus, an Aristides, and a number of other virtuous personages, who, after having enlightened the world with their writings, examples and admirable morals; after having edified it with their virtues, good works, and irreproachable lives and conduct; are sent down to Hell to do the same office, where they would be very much displeased, if they had

not their amiable and instructing company. But let us continue our circuit, for the pleasure and instruction of our readers.



C H A P. X.

These regions the seat of riches and of generosity.

MANKIND generally make it their first business to pay their attendance to the great, and especially to the rich, either to gain their favour and protection, or in expectation of finding their riches a resource in their need, or for aid and opulence in their employments. This is the reason why the poor are abandoned and shunned by every body, whilst the great and rich are

continually furrounded with a multitude of people, who court their favour and assistance, with an eagerness which is often troublesome. In Hell none of these steps are necessary; no servility, no flattery, no attendance is needful, on those whom you meet with there; their ears are always open to do you what service lies in their power; their generosity is the first thing which prevents your asking it. Have you need of any favour, of any sum of money, either to bring you out of some bad affair, that you may have got upon your hands, or to deliver you from the persecution of your creditors, those animals made for to torment mankind in this world and the next? Is it to satisfy your pleasures? Give yourself the trouble but to find out Croesus, Pythes *, Midas,

* A very rich man in Lydia, in Asia Minor,

Lucullus, Crefus, Attibaliba †, and a

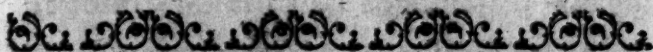
who lived in the time of Xerxes, about 480 years before Jesus Christ, who, being in possession of a gold mine, applied himself solely to the improvement of it. As this kind of work proved fatal to a number of persons, his wife bethought of this stratagem to cure his thirst for riches. At his return from a journey she caused several dishes full of gold to be served at table. At first the splendor of these extraordinary delicacies pleased him; but, like another Midas, soon complained of their hardness, and that they could not satisfy his hunger. From that his wife took occasion to make his blindness known to him, and the misfortunes to which he might be exposed to by his greediness for riches.

† A king of Peru, of the family of the Incas. He began his reign in the beginning of the 16th century, and was one of the richest and most magnificent monarchs in America. But Francis Pizarro, having discovered Peru about the year 1525, and settled in that city, caused all the misfortunes of Attibaliba. He endeavoured in vain to surprize him by vain compliments; but, having defeated his troops, and taken himself prisoner, he treated him in the

number of others; their purses will be open to you at once: an advantage which you will not meet with in Heaven, which is inhabited by people not worth a single penny, the greatest part of whom, when living, renounced the little fortune they were in possession of, to make themselves lighter for the difficult journey they had to take before they could arrive there.

If you are afraid to trouble these great lords (although they think it a most cruel and shameful manner in the world; notwithstanding his word given, in spite of oaths and protestations, after having pillaged the immense treasures which this prince delivered up to him, he made him be strangled about the year 1533. God did not suffer this crime to go unpunished: Francis Pizarro, who was the author of it, was killed by Diego, son of Almagro; and his brother was since beheaded, by order of Vocca de Castro, whom the emperor Charles V. sent into Peru in quality of viceroy.

pleasure to share part of their money with those that have need of it) you have but to apply to their intendants, or those of other princes, who you may see constantly near them in great numbers; who, when upon earth, filled their coffers so well with the gold of provinces which they had the administration of, notwithstanding they were sent there to promote the welfare and happiness of the inhabitants. You will most certainly obtain from them every thing which you demand; but, observe me, provided the same spirit of rapine, which animated them upon earth, does not continue to have the same influence over them in the infernal regions.



C H A P. XI.

The handsomest men and the most beautiful women to be found in Hell.

ANOTHER advantage which makes this place no less delightful, since after the pleasure of having gold and silver in the utmost plenty, there is nothing which is more agreeable here below than that of love. I leave you to think, if there be not in Hell where with to satisfy that passion. Who can doubt it? Since we find here a general rendezvous, and one universal grand seraglio, of almost all that the world has produced since its creation most lovely and charming amongst woman. Yes, there you may see, not one, but hundreds, thousands, whose beauty would

again metamorphose Jupiter into all manner of shapes, if this wanton god was not quite tired of running after mistresses. There you may find, and see again with admiration, that delightful Helen, whose beauty was so fatal to the family, city and kingdom of Priam, all whose desolation and ruin she caused. Around about her on every side you will see Galatea, Briseis, Semiramis, Lais, Lucretia, Lavinia, Phryne, and thousands of others, who have been as famous for their beauty as their gallantries. There you will see in all their allurements, in all their charms, all those fair ones whom the greatest poets have celebrated in their verses: such as the Corinna of Ovid, the Glycera of Horace, the Lesbia of Catullus, the Delia of Tibullus, the Licoris of Gallus, the Cynthia of Propertius, and a number of o-

thers. All these charming objects, all these ravishing beauties, will lavish on you all their charms, which are kept but for you to enjoy; in which you will share in common with the great princes, heroes and illustrious personages, who have had them as mistresses or wives on earth. What can be more delightful than this? A happiness which the blessed in Heaven do not even enjoy; where gallantry and commerce with the women are forever banished; and where besides none of them are to be found but old or ugly, bigots or prudes; or, in a word, women, who, from the world's not taking notice of them, have, through spite or necessity, given themselves to God.

ATTEND, ye mortals, who are hurried to such a pitch of love as to make you guilty of so many extravagant fol-

lies, how will you be able to stand the attacks of those innumerable seducers? Although you should swear to me by Styx, I would not believe it. And why? because that this passion, which you think extinguished and destroyed by death, will kindle again at the flames of Hell, and at the sight of so many beauties. It will even be so much the more violent, as your desires and sensations will be so much heightened, that you will not have power to resist them.

You too, beauties and coquets, you, who, whilst upon earth, could not look without emotion upon a man but tolerably handsome; what have you here to feel? What amorous transports will you then have at the sight of an Absalom, an Alcibiades, a Democles, an Atys, a Gany-mede, a Hyacinthus, an Adonis, a Narcissus, an Hylas, and all those young

men, whose beauty antiquity, as well sacred as profane, has celebrated? Can you resist their charms? Far less can the men resist a sight of those of your sex. But let us continue our eulogium, and give you a short sketch of other pleasures which are to be met with in Hell.



C H A P. XII.

A superlative degree of pleasure to be found in Hell.

ONE of the greatest pleasures which men can have upon earth, is that of travelling; a pleasure which is at the same time useful to them; I confess, that it is expensive; but, although it be attended with expence and fatigue, yet we must grant, that both are made

amends for by the great advantages which are drawn from it. By travelling you have not only the pleasures of passing through different countries and the various climates which the terrestrial globe divides, but also that of seeing the various nations which inhabit them; hearing the different languages which they speak, seeing their customs, fashions, manners, laws and government, their geniuses and characters, which very often are quite opposite to ours: all which are points of knowledge very useful to men. We cannot but remark, that all the most famous poets, from Homer, who first shewed them the example, when they would lead their hero to the paths of virtue, give that which he already did possess an opportunity of shining; or, lastly, instruct him in the

arts of government, have always in their epic poems made him travel.

HISTORY also informs us, that the greatest men, when they were desirous to attain perfection in any art or science, have always spent many of their years in going round the world, to find out and converse with those people who are skilful, in what they wanted to learn, and was most in reputation, in order to profit themselves of their superior talents, and gain improvement from experience. I here also must add, to the glory of our age, that this example, so useful to all those who are desirous of improvement, or to obtain a knowledge of the world, is daily imitated in those good heads of families who are rich enough to go to such an expence in the perfecting their children's education.

Now this pleasure, which, here up-
VOL. II. D

on earth, is not to be obtained without great cost and much fatigue, nay, even not without being exposed to many dangers, you have in Hell for nothing, without being exposed to any kind of labour, or running any risk: for there you will find, not only when you come there, but even on the road, as I have informed you in another place, English and French, Spaniards and Portuguese, Italians and Germans, Savoyards and Swiss, Varas dins, Talpacks, Crapalks, Croats, Wallachians and Pandours, Hungarians and Bohemians, Dutchmen and Prussians; Poles, Saxons, Swedes and Muscovites; Danes, Laplanders, Sarmatians and Persians; Arabs and Tartars; Armenians and Abyssinians; Moors, Ethiopians, Turks, Jews and Barbarians; Indians and Tonquinese; Chinese and Malabaric; Moguls and Hottentots;

Batavians and Japanese; and Africans of every country and of every colour; Americans, whose names have scarce been known, Cherokees and Potowas, Hufons and Alonquins, Illinois, Iroquois, Suri-quois and Micmacs, Mexicans and Brasilians, Topinambous and Peruvians; in a word, all the nations and all the people who do, or ever have dwelt upon the surface of this vast extended globe, are here assembled all as in a general rendezvous.

Now let me ask you, if in all the universe there can be any single view of numerous crowds that could be even named with the most distant thought of a comparison to this great assembly? What are the noted fairs of Sainte Germaine or Bourdeaux; of Holland, Leipfic, or Mayence; of Franckfort, or of Bristol, &c? What are the so-much-

boasted exchanges of Europe, those markets for the commerce of the whole world? What are the trading towns the most populous of China and Japan, of all the East, nay, even of the universe? Can any of them, could they all together present the curious eye with such a sight? No, surely. And what still adds a higher relish to the pleasure is, that in this great multitude you will receive the joy and comfort of finding your friends, and even meeting your most distant ancestors, whose names you never heard mentioned, and who, for ages, have been quite forgotten. A pleasure so great, that there have even instances been known of persons, who have rather inclined to go to Hell, where they have been sure their ancestors resided, merely for the pleasure of seeing them, than take the way to Heaven,

where they were sensible with reason, they could never find them.

THE truth of this affirmation is proved to us in history by the example, amongst many others, of a certain king of the Frisians, called Radbord: this prince, according to the relation given us of him by both the ancient and modern writers, when he was on the very point of being baptized, took it into his head to ask the bishop, who was going to perform the ceremony, whether in the paradise which had been promised him in consequence of his changing his religion, he should meet with his ancestors and predecessors? The bishop answered him, that, as they had all died Pagans, they could enjoy no part of the heavenly heritage, but were all in Hell. "Nay then," replied the king, drawing his foot out of the font into

which he had already put it, "if that be
" be the case, keep your paradise and
" baptism, I will rather go to Hell, and
" be there amongst a good and great
" company, with my noted ancestors,
" and other people of my own kind,
" than in your Heaven, from which you
" have excluded so many brave people,
" and filled it up with none but beg-
" gars, scoundrels, and people of no
" note." This answer, and this pro-
ceeding, proye, without reply, how much
our first Christian princes were instruct-
ed, and how well convinced of the truth
of our holy religion; and at the same
time does much honour to their conver-
tors. I do not know, if these of our
times do owe much more to their di-
rectors and confessors.



C H A P. XIII.

God, the angels and the saints, honour
Hell with their presence.

NOW, if the company of kings, princes, emperors, and other great lords, by whom Hell is inhabited, be not sufficient for to take away your scruples, and engage you more quickly to go to augment the number of its inhabitants, here is a new argument, whose powerful charms, I am persuaded, you cannot resist: yes, I am certain, that you will burn with envy to go there, as soon as I have told and demonstrated to you, that God himself honours it with his presence: this is a sacred truth you cannot disown, unless you would dispute

56 THE PRAISE

the immensity of the supreme and sovereign perfect Being, by which he fills all space, and is ever present in every place, whether in Heaven, or Earth, or Hell, and in every part of this extensive universe. If you should be so impious, or rather so extravagant, (which, however, I am very far from suspecting) as to refuse me your belief of this most indisputable truth, I need do nothing more, intirely to confound you, than send you to David, that royal Prophet, that inspired Writer, that Man after God's own heart, who, in the sacred oracles which the holy spirit of the Deity itself has dictated to him, acknowledges and proves it: "Whither shall I go," says he, "from thy spirit? or whither shall I flee from thy presence? If I ascend up into Heaven, thou art there; if I make my bed in

“Hell, behold, thou art there*.” After which authority, debate it with me if you dare.

NOR is this all: not content with honouring the regions of Hell by his own immediate presence, the Almighty has also willed, that his dear son, our divine Saviour and Redeemer, should do it the same honour; nay, that he should even abide there three days, and as many nights, before he should ascend to Heaven; which was not to be opened to him but through this condition. Contend this truth with me: be foolish and inconsiderate enough to do so: I shall, if so, refer you for conviction to that apostolic creed, wherein you make, in plain terms, profession of believing it †.

* Psalm cxxxix. v. 7, 8.

† He was crucified, dead, and buried, and descended into Hell.

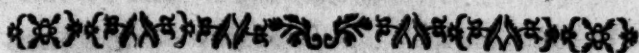
LASTLY, to prove to you that every thing which Heaven contains, takes pleasure, and even glory, in travelling down to Hell, I must still farther tell you, and that from the authority of the whole Romish church, that Purgatory, which I before have demonstrated to you is but the anti-chamber of Hell, is daily haunted by the greatest saints, and the heavenly spirits; some of whom are continually coming and going to take away from thence and lead to Heaven the souls of sinners, who either have staved their time of penitence, or shortened it, or totally abrogated it, by the great sums which they were wise enough at their deaths to leave to the priests for that intent; whilst others are so kind as to take up their abode there, and with most kind and charitable assiduity, comfort and refresh from time to time

those poor unhappy souls, who, for the want of money for their ransom, or sometimes from a want of the same proper foresight, are, it is said, condemned to remain and burn there for thousands of years; nay, for whole ages.

AND now, after all that I here have said to you; that I have proved to you beyond dispute; can you have still remaining the least hesitation against going into Hell, where you see there is such excellent company? They must indeed be hard to please, who cannot find their wishes gratified in an habitation which is almost the general rendezvous of all mankind: in an abode, where, amongst the millions of its inhabitants, are to be found by hundreds, personages who have made themselves renowned and valued in the world; some for their great learning, their excellent talents,

and eminent knowledge; others for their prudence, their purity of manners, and sincerity of life: these for the lustre which their riches gave them, and the noble ardor and thirst they shewed in the pursuit of pleasures; those for heroic valour; for their great conquests, and their unbounded extent of power: some for their gallantry and beauty; and every one, in short, for some great part of eminence they played whilst here on earth. Has Heaven any thing to place in counterbalance with these bright advantages? Alas! it is not inhabited but by the poor in mind, by the simple, by idiots, and by children, or other people like them. A fine comparison indeed to make! Can it be astonishing, after this, that so many people prefer the kingdom of Hell; and do things to gain it, which they would not

be at the hundredth part of the trouble to obtain Heaven?



C H A P. XIV.

Hell the most delightful place, as it is the very fountain of news and politics.

PEOPLE of unbounded curiosity will find this place perfectly adapted to their humours, as they cannot find a more convenient place to their satisfaction. Indeed it is not possible but amongst all that innumerable multitude of subjects, who are daily coming from the four corners of the earth, to people Lucifer's empire, but that there should daily come—What do I say, daily?—Much rather every minute of the day the freshest news of e-

very thing that is done here on earth; and which must give an infinite pleasure, as well to those who learn and listen to the news, as to those who bring them. I speak first to those who hear them; for the mind of man is naturally curious and extremely fond of novelty. From thence it comes, that when we meet a friend or acquaintance, the first thing which we commonly say to them, after the ordinary civilities, is, Well, what news? A curiosity here upon earth so insatiable, that it makes the fortune of the numerous train of news-writers, the amusement of news-mongers, and the principal occasion of those idle people who are called speculative politicians.

Now, as in Hell, no one has any thing to do, I leave it to yourself to think with how much ardor they naturally run to

find out all those who have but just arrived; nor have these on the other hand less desire to utter what they know as soon as demanded. For, as an old philosopher has said, "However pleasing, however interesting any thing
 " may be, it has no charm for me longer than whilst I have it in my power to impart it to another." The same motive also induced Archytas of Tarentum, that noted astronomer of antiquity, to say, "That was it possible
 " for a man to go up to Heaven, to see
 " and examine nearly the courses of the
 " stars, and be informed of all the fabric,
 " conduct, and wonderful œconomy of
 " the universe, and should, when he
 " came back, not meet with any one to
 " whom he could relate what he had
 " seen; I am persuaded," continued this

great man, "he would regret his having made the journey."

IN short, man is for the most part fond of telling, not only what he has seen, but also what he has read, nay even what he has but heard said; nor is he less desirous of hearing others do the same. Now that this pleasure is ever reciprocally imparted in Hell, is an incontestable truth, and what cannot in the least be doubted. Every one there is curious to know minutely whatever passes here; nor are there wanting people to inform them every minute of the day or night; so that it may be said, that, notwithstanding the extreme heat of the climate, there is no country to which news come fresher than to this: by this way it was that the wicked rich man, whose story is related in the gospel, had learned the bad course his bre-

thren led ; and as charity reigns infinitely more in Hell than on earth, it was for that reason that he demanded permission to return, not to enjoy again the pleasures he had tasted in his life time, but only with a design to work for their conversion and salvation.

WITH regard to news, I cannot help remarking by-the-bye, that the inhabitants of Hell are infinitely better used to this article, than commonly we are in this world: for to say truth, the news which we see daily published to us in journals, gazetteers, and chronicles, or hear vented by our coffee-house politicians and contemplative statesmen, are mostly liable to errors, nay often absolutely false, especially in points referring to the affairs of kingdoms: now this abuse reigns not in Hell, for as there are instantly arriving personages, who

frequently have played the capital parts on the great stage of the world, they must in consequence be much better instructed with what is passing behind the curtain; and, furthermore, besides their being on this account much more to be believed than others, as they are much more nice and delicate in point of honour and of character, they would be very sorry to expose themselves to be looked upon and treated as slanderers by persons with whom they are to dwell for ever. It is for this reason therefore, and through this way, that a more certain information is there to be obtained, than on the earth, of every thing most secret that passes in the cabinets and privy councils of sovereigns princes.

ANOTHER reason which gives a more demonstrative proof of what I have

here advanced is, that as the ministers and counsellors of princes are obliged, whilst upon earth, to maintain an absolute secrecy on these great articles, which for the sake of their own interest also they never fail to do; it is extremely difficult, and even almost impossible, they should transpire to the public: but as those gentlemen, when they think fit to come out of the upper world, come down directly to the lower regions, no longer bound to the oath of secrecy, which they have kept not without trouble during their lives, they make themselves amends for the laborious task, by instantly publishing all they know.

BUT after all, should even these, which by the way scarce ever happens, from an habitual use of secrecy, be obstinate in still persevering in it, Hell

would not by that means be worse served with news upon the very best authority: for this they are obliged to a most numerous society of men*, who have been settled on the earth above two hundred years, and who having laid it down as a plan, to have settlements wherever there are any of the race of man subsisting, dispatch in consequence, from time to time, sufficient numbers to the infernal mansions, where it may be said, they are in their true element.

THESE men, who are indeed of a singular character, and who are named amongst one another Good Companions, have in the upper world divers titles, according to the different countries they inhabit. In one place they are called Acignians, that is as much as to

* The Jesuits.

say, Firebrands; in another Ignatians, that is, people devoted to eternal flames: here they are called Loyolites or Suites; by which are only meant, persons who live in this world only for themselves, and whose every word and action centers entirely in the interest of their own companions. And lastly, there they are called Esauites; by which are meant, a set of people who have all the love for their neighbours, which Esau had formerly to his brother Jacob §: now as these self-named good companions are spread abroad through all the courts of princes, into whose closest confidence and friendship they stop at no kind of pains to introduce themselves, I leave you to judge, whether, with all

§ Genesis chapter xxxvii. verse 31. And Esau hated Jacob, because of the blessing where-with his father blessed him.

the skill and craftiness they possess, they can be unacquainted of any thing that passes there. In short, they always are the first to know what affairs are debated, what councils held, what affairs are on the carpet, and what resolutions taken; in all which they contrive to have a large share, if their society is ever so little concerned in them; and as there are bodies of them constantly coming down to Hell; and as they are, moreover, the best kind of people in the world, not in the least reserved, never curious, no liars, never jealous, incapable of deceiving any one, and earnest to do pleasure to every one, it must undoubtedly be one of the greatest in the world to themselves, the relating to their new companions all the fresh news of whatsoever passes in the world.

It is through the channel of these

good Ignatians they daily gain knowledge in Hell of all that is done even in the most distant countries of the North, in all the Eastern states, the West and South, throughout the large bounds of every one of which they have fixed settlements both rich and solid; even through the extensive tracts of both the Indies; in China and Japan; in Ceylon, where some geographers have placed the ancient earthly paradise; in the Molucca islands, in Florida, Jamaica, and Virginia, in Cuba and the isle of Hispaniola; through them we have been exactly informed of what is done in Mexico and in Peru, in Brazil, Chili, and in Paraguay, where these good companions have found means to raise themselves a kingdom the richest and most powerful, wherein they rule with a more sovereign, more arbitrary sway, than any of the monarchs

of the universe: through them have we been faithfully informed of all that is done in Africa, that very extensive quarter of the world, almost as unknown to us Europeans as the *Terræ Incognitæ* is to all the rest of the inhabitants of the world. In short, by the means of these good companions, things become known in Hell that are not even known in Heaven, which in this point seems to be the seat of ignorance. In effect, it does not appear that those who inhabit Heaven have half the degree of curiosity with regard to the things which happen here below; which made one of the greatest of the Jewish prophets say, when speaking of his nation (which was formerly said, and still believes itself to be, the only people in the universe beloved by God)

“ Abraham is ignorant of us, and Israel
 “ acknowledgeth us not §.”



C H A P. XV.

A most wonderful and dazzling sight to
 be viewed in Hell : with the descrip-
 tion of a comical medley.

IF all that which we have just related
 be extremely satisfactory to curious
 minds, and such as love instruction,
 what a new pleasure must it be to them,
 and all others, to view this prodigious
 motley of modes and habits, which the
 great crowds who daily come to Hell
 bring with them, and keep there! This
 variety is so agreeable, and so pleasing,
 that,

§ Isa. lxiii. 16. I Sam. xxviii.

VOL. II. E

"The more we see, the more we would
"see still."

THE sacred author of the first book of Kings relates, that the prophet Samuel, having been conjured up by the sorcerers, who made him return from the bottom of Hell, or from Purgatory, where he was, (for it is not credible that he was then in Heaven) appeared before Saul, not only with the same features and shape, but with the same dress which he wore when living; from whence I conclude, that the same custom continues still in Hell. Now tell me, I beg of you, if there is in the world a spectacle more various, or more creative for the eyes, than that which this custom must produce? What a pleasure to see in this place popes, having on their heads their grand tiaras, embellished with three crowns of gold, set one upon another;

the symbol of their omnipotency on Earth, in Heaven, and Hell; the whole adorned in every part with the finest pearls, and the most precious jewels! in that, emperors cloathed in their richest and most magnificent ceremonial habits! Here, kings trailing their coronation robes of velvet and embroidery, turned down with folds of rich ermine, whiter than the falling snow! there, princes, dukes, and electors, in all the pompous habiliments they wore in the greatest processions! In one spot, cardinals with their hats, their bonnets, their cloaks, their cassocks, their capes, and their scarlet shoes; and in another, bishops, archbishops, and abbots, with crofters in their hands, and mitres on their heads, shining with gold and jewels!

WHAT fight can be more delightful,

than that which is presented to the eye by that motley assemblage of monks, dressed in all colours, and in every fashion; some with their cowls cut pointed, others round, some square, and others like a pepper-box; some extremely straight and narrow, and others of that bulk and amplitude, capable to cover the head of an elephant, nay, take in his trunk, his ears, and tusks: one girded with a rope, another with a strap, like mules or horses; some shorn, and others with their hair; some shaven, and with their chins as smooth, and cheeks as rosy, as the most delicate tribble of the times; and others with a thick, long, dirty beard, hanging down to their girdles, and giving them the look rather of goats than men: here you see some without breeches, shirts, or stockings; there, others with their shirts over their

other dress. In one place you observe them with their spatterdashies on, as if they were expecting every moment to go upon a long journey; yet look but farther, and you see another set going about the very streets and fields bare-headed, legged, and footed, as if they were so many dogs: one class of them you see as gross and fat as hogs, another kind as lean, as thin, and withered, as so many cuckoos. In short, some of them you behold covered with dirty rags, worse than the poorest beggars, whilst others are tricked out in point device, and rather have the air of some young female devotee, who has been spending three or four hours at her toilette, consulting how to accommodate the difference between the natural decency of habit, and those advantages

which coquetry tells her she may acquire from dress.

NEARLY the same motley mixture may be seen in the military, as well from the colour and fashion of their cloaths, as from the variety of their equipage and arms.

To this delightful picture we may join the different forms of dress peculiar to every nation; forms which commonly change every year, and sometimes oftener: nay, with some nations, such as, for example, the French, they are so changeable, that such a fashion as was entirely new in the morning, becomes old by noon, and before night it is quite forgotten.



C H A P. XVI.

Great variety of fashions with regard to the dressing of the hair and the beards in Hell.

IF this amazing variety gives you pleasure, you will not receive less from the manner in which all these people dress their hair and beards. As to the former, some shave them into two equal parts, arranging them in such a fashion, that there shall not be more in one side than the other, leaving a separation between the one half and the other, which makes a kind of barrier, and will not allow any of the hairs of the right side to incroach the least upon those which possess the territories on the left: o-

thers suffer them to fall negligently over their foreheads and eyes, which are thereby entirely covered: one set turns them up, and make them to fall back to the hinder part of their heads, where, by the means of a crooked comb, they hold them continually in the same position; whilst others again cut them to the length of an inch or two, and by means of a mixture of hog's fat and flour, make of them a kind of semi-circle round their foreheads, which gives them the appearance of a wild boar's head, set round with bristles; some, in the fashion of the women of former times, suffer them to grow as long as they will, and then let them flow loose in the wind; others inclose them up in a bag, or make a kind of tail of them, either single, twisted, or tied up with ribbons; whilst others again, have

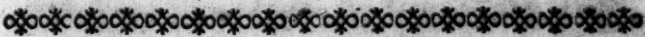
them so very short, as scarcely to hide their ears, or even shade the nape of their necks: one set of them shave off part of them, and let the rest grow, giving themselves the appearance of so many shock dogs; whilst another set shave them off intirely; and, as if it was a shame or discredit to them to wear such head-dresses as the great author of nature has given them, chuse rather to put on a covering of foreign hair (sometimes cut off by stealth from some unhappy criminal's head, whilst hanging on the gallows) in which they may be seen haughtily strutting in Hell, as they did formerly upon the earth. Lastly, another race, such as the Savages, Canibals, and Anthropophagi, with their hair all dishevelled, and standing up on end, look like furies,

with serpents in the room of tresses, and fright you with their very sight.

NOR is there a variety less diverting in the forms of beards. Astronomers have parted the fixed stars into six classes, according to their different magnitudes: in the same manner may beards also be arranged, according to their several bulks: in this number however, I do not comprize the class of little beardlings, nor those pretty maiden chins, strewed thinly here and there with a few straggling hairs; which may on that account be well compared to the milky way, in which the stars whereof it is composed look so small, on account of their great distance, that they can scarcely be perceived even by the best telescopes in Holland. No, no; these beardlings, a dozen of which could scarcely supply one sizeable mustachio,

must not here find a place in this our catalogue. I do not pretend to speak of none but those large, massy, bushy beards, those beards in folio, of which one single one might be sufficient to fill a pillow or a cushion: many of these are to be seen in Hell, descending in triple rows down to the very navel of the wearer; these beards, most truly venerable, take all kinds of forms, according to the taste or fancy of those whom they belong to: some of them scattered and displayed like a loose cock of hay, which is not yet dry enough to go into the barn or stack, cover the breasts and stomachs, nay even the very bellies of their owners, who could not be persuaded to quit them for all the gold of Peru. Another sort, cut in a rounder form, looks like a parcel of flax made ready for the wheel, and waiting.

only for the spinster's hand to work it. Another kind, divided into two points, resembles the soc and coulter of a plough, quite ready to cut you through, if you do not take care to get out of its way. A fifth sort, wrapt and winded in two very fine flame-coloured ribbons, resembles the claws of a boiled lobster. Lastly, another kind, twisted, braided and corded, represents perfectly well to us these long-tailed comets, which we have seen from time to time appear in the sky, and whose appearance has formerly caused so much terror to timid and superstitious mortals. But now whilst we are about the head, let us finish here the diverting picture which it furnishes us with.



C H A P. XVII.

The prodigious variety of head-dresses
in Hell.

TH E R E was a proverb amongst the ancient Latins, which meant, " So many heads, so many various opinions:" for my part, I think we may at present say, with as much truth, " So many heads, so many different head-dresses." In short, what a prodigious variety there is of caps, hats, turbans, and other head-dresses; some are square, some round, some triangular; some shal-
loped, some in the form of a dragoon's cap, some like pandores, and some, like the Chinese, are in the form of a mushroom; others in that of a sugar-loaf; some have great, others small brims; some are cocked up after the fashion of the sol-

diers, whilst others are hanging down, like those of ministers, priests, and other devout persons: one kind are bordered or embroidered richly with gold or silver, another sort magnificently adorned with feathers of every different colour; some green, like those of bishops or archbishops*; some red, as those of cardinals; some white, like those of the Jews in certain countries; some white, as those of millers, and of certain monks much on a footing with them; and lastly, some black, the usual and general colour here in Europe: and so much for the head-dress of the men.

WITH regard to those of the women, I might as soon undertake to reckon the number of all the stars in Heaven, or of all the drops of water, or grains of sand, which are within the sea, or on

* Of the Romish church.

its banks, as pretend to enter into a detail of all the several kinds of head-dress they have contrived, or brought into the world: I shall therefore take great care not to plunge myself into this sea of difficulty; in which, once entered, I should never find a bottom, nor be ever able to get again to land; and shall prudently pass on to another part of their dress: the sight of which is far from being one of the least pleasing, or the least delightful of Hell.

THIS then is their pretty body-dress of stays or jumps, whose cavity and nicely-conducted bend lets us see a half, nay sometimes the whole, of those two delightful hemispheres, whiter than snow, harder than marble, and more attractive than the loadstone; charming objects! which ever yet have constructed, and ever shall, so long as this world lasts, the

most delightful pleasure of mankind; supported and kept up by those pretty stomachers, which are ornamented with all that the most refined luxury of gallantry has ever thought the most attracting. You see them, some under gauzes, extremely thin and fine, and others without any veil, rising and falling alternately, going and coming at each act of respiration, and, as it were, using all their endeavours to escape from this kind of prison, in which these fair ones keep them thus confined, without which we would see them dart forwards into the very hands of those who view and gaze on them with transport. What a ravishing and delicious spectacle for those lovers who are so numerous in Hell!



C H A P. XVIII.

A parliament of women in Hell. A pleasant story relating to it.

HOWEVER, the intense desires of these last are a little weakened by another surprising sight, not so agreeable, which is that of a sort of senate, or tribunal, composed of women; at the head of which is that famous Xantippe, wife of Socrates, who, whilst she lived, exercised so well the patience of that philosopher. All these women (amongst whom those of Holland, and especially those of the rich and proud city of Amsterdam, hold the first rank), arrogantly wearing the hat and breeches, as public marks of their authority, give their orders, and dictate their pleasures over

their silly husbands, whom they lead, like fools, by the nose; commanding them with a rod, and forcing obedience from them with a degree of haughtiness which the most absolute monarch would not shew to the very meanest of his subjects.

It is even related, on this point, that these women, having been used on earth to govern the men, had once upon a time a mind to assume the same authority over Lucifer, his court, and all his subjects; and that with this design they had laid a plot amongst themselves to usurp the authority by strength of arms. The affair was even already carried so far, as that they were to be seen armed cap-à-pee, with swords by their sides, and helmets on their heads: in a word, they were all ready to execute their project, and for the total overthrow of the infernal kingdom; nay, this revolution would

certainly have happened, if Lucifer, who was warned of it in time by his spies, had not quickly banished them over to the quarters of Hercules *, Sardanapalus †,

* A hero and demi-god, very much given to the love of women, for whose sake he committed many meannesses. Every one knows that he spun with Omphale, and that he perished by the fatal present he received from Dejanira, one of his wives, whom he tenderly loved.

† A king of the Assyrians. His reign, which lasted twenty years, is said to have been one continued series of debaucheries. He passed his time in spinning amongst his wives and concubines, wearing women's cloaths, that he might not be distinguished from them. His effeminy raised Arfaces, governor of the province of Media, against him. Sardanapalus defeated this rebel in several actions; but his army being defeated in its turn, he left the command of it to his brother, who was beaten in two battles, and entirely cut to pieces in a third. This series of misfortunes induced Sardanapalus to resolve on shutting himself up in Niniveh, where he resisted the attacks of the conspirators, who laid siege to that city, for three years. But at

Solomon §, Heliogabalus †, and some o-

length a prodigious fall of rain producing an overflow of the river, which carried away a great part of the walls, Sardanapalus, despairing of being any longer able to oppose them, caused a magnificent pile to be erected in the middle of his palace, in which he burnt himself, his wives, his concubines, and all his wealth.

§ The son of David, by Bathsheba, the wife of Uriah. No man ever signalized himself on the throne by a greater share of knowledge, or by a larger number of follies. For, as the beginning of his reign was glorious and admirable, so was the end of it shameful and infamous. He carried his passion for women to such a pitch as no one had ever done before him, nor none has ever done since, having had seven hundred wives, who all enjoyed the title of queen, and three hundred concubines. His connexion with them drew him into apostacy; insomuch, that he worshipped their idols, caused temples to be erected for them, and instituted sacrifices to them. He left an example of incontinence to all the princes of the East, which they have since pretty closely followed, in the multitude of women wherewith their seraglios are filled. Af-

ther effeminate men, over whom he gave them full authority to exercise their power.

ter this, what great occasion have we to make our boast of the extent of human wisdom, of which this sovereign is said to have been the most perfect pattern !

† M. Aurelius Antoninus Verus, surnamed Heliogabalus, from his having been priest of the sun amongst the Phœnicians. He succeeded the emperor Macrinus, who had been deposed by the soldiery. This young prince stained his character with such crimes and debaucheries, that he was surnamed the Sardanapalus of Rome. During somewhat less than four years and three months which he held the empire, he married four wives, and established a senate of women; of whom he made his mother president. His crimes, his debauchery, his luxury and extravagance, forced even the soldiers of his own guard to revolt against him, and kill both him and his mother. The people of Rome dragged their bodies through the streets, then threw them into a bog-house, and after that into the Tiber. This emperor was not above twenty years of age when he was killed; and yet in that very short life he had committed



C H A P. XIX.

Fantastical diversity in the other parts of the dress of the inhabitants of Hell.

WE now come to the whimsical motley of the habits of those who reside in Hell. You will find there some of all fashions, every one more foolish than another. Some wear them so strait and close, that they can scarcely breathe within them; on the contrary, others have them so wide, that they would easily contain two or three bodies such as theirs; others again wear them cut and mangled in such a manner, that

such a number of crimes, of every kind imaginable, as even the plain recital of could not be heard without horror.

you would rather believe they were wrapped in a net than in a habit. Some have their sleeves so strait, that they cannot get their hands into them, without a deal of trouble; whilst others wear them so wide, that their whole bodies, were they ever so big, might pass through them. In short, there are some so extravagant, that, wanting, in all appearance, to pass for monsters, they cause their cloaths to be made with two pair of sleeves; one pair of which they throw behind them, and which, fluttering at their backs, gives them the aspect of so many crows or wild geese, just ready to fly; the whole trimmed with such a prodigious quantity of ribbons, that one of their suits might almost furnish out an haberdasher's shop.

THE same extravagance appears in

the fashions of breeches; some of which descend quite to the heels, and others do not even reach the knees; of the latter sort, some are also so narrow, and so thin, as will scarcely hide what nature and modesty enjoin us to conceal; whilst of the former, some are so large and spacious, that they might, in necessity, serve for a sail to a little ship. Add to this, that rich people frequently load them with such plenty of gold, silver and gems, that it is scarce possible to distinguish even the least pattern of the original stuff they are made of.

ALSO a like motley mixture of fancy is to be seen in the stockings; not only in the colours, and stuff of their materials, but likewise in the manner of wearing them: some garter them above the knee, others below it: one takes the greatest care imaginable that they are

drawn up so tight, as not the least wrinkle may be seen; whilst another, to shew an air of negligence, suffers them to fall down almost about his heels; whilst a third wears two or three pairs of different colours, one upon another; and that they may be the easier discerned, rolls them and ties them up at different heights, enriching each one of these several stages with different knots of ribbon, in such a manner, that you might well take him, with his legs thus adorned, for a Mercury * just ready to set out upon his flight, to execute the commands of his father Jupiter.

NAY, not even the coverings of the feet are beneath our taking notice of, as

* The poets having given to Mercury the office of messenger to the gods, have also bestowed wings on him, which he fixes to his feet whenever he has any message to execute on earth.

objects worthy of curiosity in Hell. In the first rank may be seen those sacred slippers of the popes, embellished with gold embroidery; which were, whilst in this world, an object of the veneration of kings and princes, and of the greatest lords, who have reckoned it as the highest honour, if these most holy fathers would allow them only to kiss them with the most profound respect. Next to these holy slippers come the sandals, shoes, and other foot-dresses of empresses, of queens, and princesses; and lastly, of our ladies of the present time, which are no less brilliant or magnificent. In the fashion of these last there is one thing, no doubt very edifying, to be remarked; which is, that from a due consideration and respect, a reverential regard to the earth, our common mother, and from the fear they

are under of over-burdening her, they touch her only with the small tip of the foot; all the rest of the body leaning only on one heel of wood very light, thin, and peaked, which only, as it were, grazes along her surface. There also you see another kind, called pattens, which are made for the sake of certain women, who, thinking themselves too short, have had the ingenuity to find out a secret for doing what appeared impossible to the Saviour of the world; I mean, the adding five or six, and even sometimes ten or twelve inches, to their little height, by giving that addition to their foot-attire. This folly, which they had on earth, has also followed them to the infernal regions; where, mounted upon this kind of stilts, they still divert those who see them walking in this manner.

THE same pleasure it is to see the

Chinese ladies, hopping about and waddling like magpies or water-wagtails, who, to have their feet of a surprising littleness, cause them to be broke and bent back in tenderest infancy; a folly, for which, at every step they take, they pay the tribute of a severe and smarting penance; but which, however, does not hinder their imitating, in this respect, their foolish mothers, as soon as ever they themselves become such.

IN another place you may see others, who having in this world been foolish enough to wear shoes intirely cut down before, give way to the same extravagance, when they get below stairs: indeed they allege in vindication of it besides, that this way of being shod appears to them a very handsome fashion, that it is also a very useful and convenient one, on the account of tempering and

cooling, in some measure, the burning heat of the infernal gout, which they are tormented with from time to time. Others, on the contrary, who have improved upon the fashions of their times, wear them with latches of such an height, as almost cover half their legs, and which they adorn with great tufts of roses, which give them greatly the appearance of rough-footed pigeons. Lastly, you shall see some, who, although they were never on horseback in their lives, or ever took any journey, but this to Hell, yet always wore on earth, and still continue to do the same in Hell, a large pair of jack-boots, adorned with long spurs, which, frequently entangling with their legs as they are walking, trip them up, and sometimes bring them, with their noses, to the ground. Now I demand of you, if entertainments

as comical as these, and which in Hell cost but the trouble of looking at, must not afford an infinite pleasure? and if there is any thing here upon earth that can be compared with it?

BUT now, after having run through, and given an exact account, as we have done, of every thing which Hell contains of the grand, agreeable, curious, and amusing, let us go on to enquire into its form of government, its constitution, and the good order which is kept in it. This will be the subject of my third and last part.

THE END OF THE SECOND PART.



T H E
P R A I S E
O F
H E L L.

P A R T T H I R D.

C H A P. I.

What form of government there is in
Hell.

WE have a long time disputed
(and are not yet agreed in this
point) what is the best and
most advantageous form of government

for any nation, and for the people whereof it consists. Some are for a Democracy, others for Aristocracy, and, in short, others for Monarchy. Although every one of these opinions has its favourites, and is supported by very solid reasons, it nevertheless appears certain, that monarchy prevails over the other two; first, because it is that which God himself has always followed, and still does follow, in the management of the universe; whereof he always has been, and will be, the chief monarch as long as it continues; he is also called, in sacred writings, the LORD of LORDS, KING of KINGS, and RULER of PRINCES: secondly, because this sort of government is the most natural, as appears very evidently from the example of the bees, to whom Nature herself has taught it: and, in the third and last

place, because the four great empires which succeeded one another in the world, and existed in it for almost two thousand years, all adopted and followed a monarchical form of government.

Now, as all these facts are most undoubtedly true, it is also no less certain, that this is the government of the infernal empire: the first proof I shall here quote of it is, that Lucifer, who, as you know very well, was, whilst in Heaven, before his fall, the prince of angels, has maintained in Hell the same command over them, exercising in that place an absolute and despotic power, not only over those rebellious and unhappy spirits, but also over all those who dwell there with them. For which reason the scriptures have given him the magnificent

titles and surnames of Beelzebub *; which signifies King, Prince, or Sovereign of Flies; that is to say, of angels and of souls, which, after death, are as light as flies: that of the Prince of the Devils †, and of the Power (or sovereignty) of darkness §, whose empire God himself has called a real kingdom ¶.

MOREOVER, let us reflect but ever so little on the particulars which I have made above, and which I am now going to continue, and we shall readily grant, and without any difficulty, that there was never perhaps in the world a kingdom better governed, more populous, nor ordered with more regularity, and

* Matt. ch. xii. ver. 24.

† Mark, ch. iii. 22.

§ Ephes. ch. vi. ver. 12. Col. ch. i. ver. 13.

¶ Matt. ch. xii. ver. 26.

therefore no one more powerful or flourishing than this. For it is the multitude of subjects, and the good government that is observed in a nation, which constitutes its strength and power. Heroes of all sorts, learned men and doctors in every faculty; artists, merchants and artisans of every kind; nothing, in short, is wanting here, which can make a powerful kingdom.



C H A P. II.

Universities and academies in Hell.

IT is not to be doubted, but that in Hell there are a vast number of very learned and profound divines; at the head of whom is the famous apostle surnamed Iscariot, who had been instructed, as well as all his brethren, at

the same school with our Saviour. Next in order you observe at his right hand the renowned Simon, surnamed Magus; and at his left the famous Alexander VI. who, having turned every thing upon earth into money, and even sold Heaven itself, where he thought not of reserving one single place for himself, and finding at his death that he had no other retreat, took the road to Hell, as many of his predecessors had done, where he was accepted with open arms.

IN the company of these illustrious and renowned chiefs are to be seen a great swarm of learned monks and zealous preachers of every order, excepting that of St. Francis; and this exception I make on the undoubted, and not to be suspected, proof of one of their young noviciates, who having been, in

a trance, transported to Hell, assured us, on his return, that he did not see there one single churchman of their order. This was the very learned and most impartial father Sedulus, himself a Franciscan monk, who, in one of his books, reports this marvellous adventure, which I leave to the pious credulity of my readers.

IN Hell then, all these most learned personages, to whom Lucifer gives great salaries (for in the other world, no more than in ours, will this kind of people do any thing for nothing; besides that, as they are the constant supporters of his empire, it is but reasonable that they should be well paid); there, I say, all these Doctissimi, in their learned assemblies, and in their public lectures, inquire into all those subjects and questions which are of the greatest importance in the re-

ligion of Hell: for example; whether it is not lawful to make use of equivocation?—to murder our neighbours, and even kings themselves? Whether the popes are not superior to general councils, however œcumenical? Whether they have not an absolute power over all the temporal good things of this world? Whether they have not a right to give and take away kingdoms and empires at their pleasure? And lastly, whether they have not an intire and unlimited power of breaking and disannulling all treaties of peace made for the sake of religion?

IN their hours of recreation, these divines dispute amongst themselves, by way of pastime, on the following grave and engaging questions; viz. Whether or not the Virgin Mary was conceived in original sin? What is the true

efficient cause of conversion? In which of his two natures Jesus Christ became our mediator? Whether his going down to Hell can be proved by the scriptures? Whether predestination is the consequence of a foreknowledge of the merits of man? Whether the just can be certain of salvation, and of the help of divine grace? And a thousand other fine questions of this kind; the examination and enquiry of which had been the occupation of their whole lives here on earth; but which they had never been able to agree, or even decide any thing about. Here, however, they flatter themselves they shall be able to bring them to any end; at least they are well assured, that they want not time, in this place, to examine them intirely at their leisure.

NEXT to these learned and profound

theologists come the grave and subtle doctors of the schools; the Albertus Magnus's, the Alexander de Ales's *,

* This scholastic writer, who was surnamed, in his time, the Irrefragable Doctor, and the Fountain of Life, was an Englishman, and a cordelier. Having, as it is said, engaged himself to refuse nothing that was demanded of him in the name of the Virgin Mary, for whom he had the highest devotion, the cordeliers of his country, who were informed of his oath, begged of him, by that sacred name, to enter himself into their order, which he instantly agreed to, in the year 1222, and had afterwards the honour to have for a disciple St. Bonaventura, also a friar of the same order. He was ordered by pope Alexander VI. to compose a commentary on the sentences of Pierre Lombard, bishop of Paris; and also a summary of school divinity, which was extremely subtle. He composed also many other works which have not appeared; but his summary gives no great cause to regret the loss of them. He died at Paris, in the year 1246, and was buried there, in the convent of that order, where his monument is yet to be seen.

the Duns Scotus's *, the Ockhams †,

* Another cordelier, who acquired the title in his life-time of the Subtile Doctor. His name was Johannes Duns, and was called Scotus, because they say he was a Scotsman. He died at Cologne, in 1308, aged about thirty-five years. It is to this monk the church of Rome is indebted for the doctrine of Immaculate Conception; which he proposed, not as a principle, but only as an opinion. It is well known how great a progress that opinion has made since the death of its inventor. All this man's works have been published in twelve volumes, folio, by his brethren, who are the only persons, I believe, who read them.

† William Ockham, another cordelier, by country an Englishman, and a disciple of the foregoing. He lived in the fourteenth century, and was surnamed by his brethren the invincible Doctor, the singular Doctor, and the venerable Master. He was chief of a sect, who maintained that Christ and his disciples possessed nothing, either in common, or in particular; which gave rise to that pleasing question, Whether the property of the bread and wine and other food which these monks consumed according to custom, belonged to them,

the Marcilius's *, the Biels †. the Mo-

or whether they had only the bare use of them? This question, indeed comical, and worthy of the idleness and genius of the monks, occupied them a long time, and occasioned thousands of writings. This important affair, however, could not be terminated without the interposition of the holy see. Pope Nicolas III. who had himself been a cordelier, found means to enrich them, without breaking through their rule of possessing no property; but decided it, that they should enjoy the use of whatever was given them, but that the property of it should belong to the church of Rome; by which means, he, under the name of the church of Rome, gave them infinite possessions. But John XXII. his successor, who had not the same regard for that order, repealed that bull by two contrary ones. Ockham died in 1347, leaving, as usual, many works behind him, which have since frequently enriched the pastry-cooks shops.

* A Fleming; canon and treasurer of the church of St. Andrew, at Cologne: he lived in the fourteenth century, and died in 1393, leaving many works behind him.

† A German, who lived in the fifteenth cen-

lina's *, the Bellarmine †, and a num-

tury. He taught divinity in the duchy of Wirtemberg; died in 1495; and amongst his other works, left four books of commentaries on the sentences of Pierre Lombard; which were the bible of that time.

* A jesuit, by birth a Spaniard. He entered into this order in 1553, taught divinity for twenty years at Evora in Portugal, and died at Madrid in 1600. He left many works, the last of which, on the Agreement of Grace and Free will, has stirred up troubles in the Romish church, which have already lasted about an hundred and fifty years, and perhaps may do so for as many more; since, according to ecclesiastical custom, neither side will yield to the other.

† A controvertist of the sixteenth century; more tolerable, and somewhat more rational, than any of those we have been speaking of. He was nephew, by the mother's side, to pope Marcellus II. He was born at Montepulciana in Tuscany. His genius and talents, added to his illustrious birth, raised him to the highest dignities in the church, having been made cardinal and archbishop of Capua. He died on the seventeenth of September, 1621, in the

116 THE PRAISE

ber of others of the same stamp: all persons who were of great service to Lucifer whilst on earth, and who still continue, in Hell, to publish the same doctrines which they taught when living.

IN the neighbourhood of the foregoing are to be found the doctors of the evangelic and reformed church; who, having been used during their lives to subordination, and obliged by government to keep within the narrow bounds of their ministry, took not the liberty,

seventy-ninth year of his age, and left behind him many treatises on controversial points; some of which have been refuted by protestants, and some by catholics; some have been condemned and cried down by the parliaments of Paris, and some by the senate of Venice; and lastly, others have fallen intirely into oblivion, not being now almost read by any body.

whilst on earth, and much less dare they do it in Hell, to treat on these perilous questions, which the spirit of pride, of curiosity, of sovereignty, and independency, suggested to others; yet still the spirit of disputation and argument, which they are no less animated by, has made them raise up others full as intricate, and at the same time of not much better consequence. Of this kind are the disputes they have with one another on original sin; on the power of free-will; on the universal election of mankind; on the constancy of saints; on the necessity or usefulness of good works on account of salvation; nay, even on God himself; viz. Whether he is not the cause of all the sins which are perpetrated upon earth, at least of those of accident? and a thousand other questions, of the like kind, on which they could

118 THE PRAISE

never be reconciled in this world, and will be so still less in the next.

FROM the whole of these particulars then, it follows, that if any one would be taught the true doctrines which will lead him to Heaven, he ought not to make his application to these persons, and still less ought he to imitate them in the conduct he sees them take in life. In short, when we reflect ever so little on the latter of those particulars, we may compare them all to those bells which call devout people to prayers, but which always remain themselves in the belfry, without taking any part in this pious and godly exercise: or, like those pretty signs which we see at the doors of great inns and taverns, which invite you to walk in, by promising you all manner of satisfaction, entertainment, and accommodation within doors, but

which never stir one single step themselves; they are satisfied with staying at the door, silently telling you it is too expensive for them; and that they do not chuse to purchase, at so dear a rate, those things which they thus declare and promise others.

NEXT to these venerable personages are placed the ancient doctors of the Hebrew nation, their Pharisees and Scribes, their Rabbins, and their doctors of the law: all men who formerly held the first ranks in Lucifer's academies; but who long since have been obliged, by the peculiar command of that monarch, to give precedence to the Christian doctors, from whom he has received much greater services.

IN their train are the Pontiffs, the Flamins, the Aruspices of antient Rome; the Priests of antient Greece; the Bri-

tish Druids; the Mufti's and the Imans of the Turks; the Dervises and Moulabs of the Persians; the Bonzas, Bramins, Talapoins and Tirimimpis of the Indians; the Hoxions of the Chinese; and other personages consecrated to the worship of different religions. There all these serious and venerable men, all pretty nearly equal in their fund of real knowledge, pass all their days and nights in commenting, paraphrasing, interpreting, glossing, explaining, unfolding, adjusting and puzzling, some of them the oracles of their Sybils †; others their Alcoran *; and e-

† This is a name which antiquity has given to certain pretended prophetesses, for whom they had the greatest veneration, and whose writings were looked upon as sacred, and dictated by Heaven itself. They reckoned twelve of them, whose oracles were always consulted on any great calamity, or the happening of any extraordinary event.

* This is the bible of the Mahometans; as

very one of them, in short, some sacred and divine book, wherein they rest their faith, and seek the foundation of religion. For were you but to hear them, and believe them, each several doctrine came itself from Heaven, as well as did

indeed the name of Al-Koran, which they have given to this book, implies. To render it the more sacred and more respectable, they pretend that it was not Mahomet, but God himself, who had composed it from all eternity, and communicated it to that prophet, through the ministry of the arch-angel Gabriel, who brought it to him verse by verse, in different places, and at different times, during the space of three years. The high idea which the Jews have of the Old Testament, and the Christians of the New, is nothing to that which the Mahometans have of their Alcoran, which they look on as containing every thing divine or holy, either in Heaven or on earth; wherefore it is the object of their continual meditations, and most fervent piety. Like the Jews, they have almost continually some sentences of it in their mouths, and written in all the apartments of their houses, for the instruction of each other.

the books it is comprised in; each ridicules the belief of the other, and maintains his own to be the only true one; each damns the other reciprocally, and lovingly gives him to ten thousand devils. They wrangle and dispute amongst themselves with all the vehemence imaginable: for the same spirit which animated all these people whilst upon earth, now stirs them up there with so much violence, that we may truly say there reigns, in their assembly, a chaos and confusion, which that of all the workmen who built the tower of Babel, even when first their language was confounded, could never equal; which is no little recreation to those whom curiosity attracts round them, and who always return much more content than edified.—So much then for divinity.

NEXT, with respect to jurisprudence

and doctors in utroque; as there is nothing for them to do in Heaven (where all the inhabitants live in a perfect union, and where there is no other law subsisting, but the supreme and eternal Will of that Everliving Being, who has there made his dwelling), these gentlemen, that they may not be idle, nor suffer so many talents, and such a depth of unnecessary knowledge, to be lost, have always taken, and still do take, the road to the infernal empire; where I leave you yourself to think if they can want employment. In short, as it is the abode of crimes and criminals, we ought to conclude, that there are every day many causes to examine, variety of processes to decide, and many guilty to condemn. From whence it follows, that there is need of a great number of judges, counsellors, solicitors, constables, commissaries, clerks, attornies,

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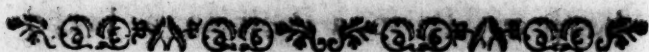
bum-bailiffs, and serjeants. Besides those who have been there for thousands of years, we see them daily arriving by hundreds; who, after having plundered, pillaged, robbed, and fattened themselves upon earth, at the expence of their clients, of the widow, the orphan, and the poor, come down to Hell, to seek occupation, and exercise the same talents there. There you see a Cujas*, a Tar-

* The Crophæus of all the French lawyers, and perhaps of all Europe; he was born at Thoulouse, in 1520, from among the dregs of the people; but soon elevated the obscurity of his birth by his amazing qualifications. He was one of these happy geniuses who learn every thing of themselves. He perfected himself in the Greek and Latin languages, and in all the branches of polite literature, without any assistance. To himself also he was indebted for the deep knowledge he acquired of the Roman laws; in which he is to this day looked on, through all Europe, as an oracle. His numerous works, which are in every hand, and

dieu†, an Ulpian, a Papinian, a Trebo-
nian, a Bartholus, and many thousands
of others, whose names alone would make
many volumes.

are the admiration of every civilian, are the
monuments and titles wherewith he has made
his name immortal. He died in the year 1690,
and the seventieth year of his life. All the
contemporary writers of this great man have
given him the encomiums which his memory so
justly deserves.

† Lieutenant-Criminal of Paris. He was fa-
mous for his avarice, which Boileau, in his tenth
satire, has given us a fine description of, and
also recorded his life and tragical end. He and
his wife were both murdered in their own house,
by the persons who got in with an intention to
rob him, which, however, they were not able
to complete, the doors of the apartment closing
with secret springs, which no one knew but the
deceased; by which means they were taken,
and soon suffered the punishment which they
deserved.



C H A P. III.

Logicians, physicians, moralists, and metaphysicians in Hell.

AS to the professors of medicine, they have also a quarter assigned in Hell, where their consultations are held. These are greatly honoured by Lord Lucifer, who has taken care not to forget the great obligations which he lies under to them. Is it not to the doctors he is obliged for more than one half of his subjects, who are hastened from the upper world? For which reason, the names of Esculapius*, Podalirus and Ma-

* Son of Apollo and the nymph Coronis. The Pagans worshipped him as the god of physic. He did indeed perform, by means of that art, which Chiron the centaur taught him, so many extraordinary and surprising cures, that

chaon†, Erasistratus§, Hippocrates*, Ga-

it is said, Jupiter, out of jealousy, killed him with his thunder. Apollo, however, took him up into Heaven; and temples were erected to him on the earth.

† Two sons of Esculapius, who taught them physic. Homer mentions them in his Iliad; and it appears that Machaon died at the siege of Troy.

§ A physician, grandson and disciple of Aristotle. He lived at the court of Seleucus. Nicanor, king of Syria, when his son Antiochus, who afterwards succeeded him, being attacked with a slow fever which no one could find the cause of, Erasistratus discovered that it was occasioned by the violence of a passion which he had conceived for Stratonice, one of his father's wives. That monarch, who tenderly loved his son, resigned her to him; no doubt to the great satisfaction of the young lady, who could not but be better satisfied with the son than the father. Erasistratus composed many works on physic, which are now not to be found. He died on the taking of hemlock, at a very great age.

* The prince of physicians. He was born in the island of Coos, about 460 years before

len*, and Avicenna†, and all the famous

Christ. He was descended from Esculapius, by the father's side; and from Hercules by the mother's; and lived to the age of one hundred and four years. He was the first who applied to the study of the human frame; and gave precepts on medicine. He foretold a plague which happened in Illyria, and sent his disciples to attend those who were seized by it. In gratitude for which, that nation paid him the same honours they had paid to his ancestors Esculapius and Hercules. The works of this learned man, which have been handed down to us, especially his Aphorisms and Prognostics, are, at present, looked upon as oracles, by the most proficient persons in that science.

* Another famous physician. He was of Pergamus, and lived in the second century, under the reign of Marcus Antoninus, surnamed the Philosopher. Having applied himself to physic, he became so famous in that science, that he exercised it with surprizing success in Italy and at Rome, whither he was sent for by the emperors Verus and Antoninus. Being of a very delicate constitution, as he tells us himself in his writings, he lived in so regular and temperate a manner, that he supported his na-

sellers of fena, rhubard and cassia, are as

tural infirmity, by this means, to a very great age; according to some writers, to one hundred and forty years. This long life he employed in composing a great number of works on physic. It appears from the two books in which he treats on his own writings, that there were two hundred volumes of them, which were consumed in the burning of the temple of Peace, where he had deposited them. The few that remain are very much esteemed. He there teaches that method of practice which many physicians follow to this day; and which, from him, is called Galenical.

† An Arabian physician, who lived in the eleventh century. He made so great a progress in all the sciences he studied, particularly in physic, that he practised it with great success at eighteen years of age, which gained him the confidence and friendship of the sultan Cabous, whose physician he first was; and who finding him possessed of talents and genius for government, made him his grand-vizier; a post in which he acquitted himself extremely well. But, far different from Galen, he gave into excesses, which brought diseases on him, of which he died in his fifty-sixth year, about 1036.

much regarded, and likewise as much feared, as that of Lucifer himself. And happy, without doubt, they esteem themselves, in having found so generous a prince, who makes them so welcome in the midst of their misfortunes: for, in short, as they were formerly driven out of Rome, and have been served the same fauce in many other countries; as the sublime opinion and confidence which mankind heretofore used to place on their skill and knowledge, are in these present ages of the world remarkably lessened; and lastly, as there can be nothing for them to do in Heaven, where there are neither patients nor diseases, what must have become of them, whither could they have gone, if Hell would not have received them?

Those works of his which we have remaining, shew how well versed he was in the science of physick.

ALLOW me now to introduce you to another department of the infernal academy; and that is to the faculty of the arts; a department which takes in polite literature, and all the parts of philosophy; that is to say, Logick, Morality, Metaphysics, Physics, Astronomy, and Criticism: for there is no one of the sciences of this world which has not, there below, its instructors and professors, who in the same manner as they do above, engage in most bloody wars with each other (with the pen only, I mean), merely, as they say, to amuse themselves, and avoid living in idleness; but rather, I should think, for the sake of furnishing a comedy to the damned, who are greatly diverted with it.

THERE is nothing indeed more truly risible, than the hearing these pedants disputing, with the utmost vehemence

and extravagance, on the different figures, the different fashions, and the different forms of a Syllogism; panting and sweating, till they groan again, with the labour of reducing one in Baroco into Baralipson; one in Comestres into Darapti; and one in Barbara into Frisefomorum. To hear them disputing on the Cathegories of Aristotle, with the same vivacity and heat of passion as the divines do when they contend about the number of their sacraments; Whether there are really seven, ought to be two, or should be none at all? Can there be any thing in the world more droll, than to see them tearing their lungs to pieces in defence of the pretended Reality of the Existence of Reason, of the Universality of the Part, of Quiddities, of Formalities, Casualities, Indentities, Potentialities, Intentionalities, Individualities; of

Existence in general, and its several restrictions; of dicible Beings, and of real Existents; and a thousand other old women's tales; which occupied them during their whole lives, and wherewith they stuffed the memories of their disciples, who understood them no more than they themselves did?

IN another part you will hear the metaphysicians seriously discoursing on the first principles of Matter; on Motion, Rest, and Vacuum, which, if it does exist in the general works of Nature, is certainly not to be found in Hell, where ever place is full. They also entertain themselves with disquisitions on those revolutions and changes, to which all things in this world are subject; although, on these occasions, they cannot avoid sometimes reflecting on that which they have

134 THE PRAISE

themselves experienced; and exclaiming,
with a groan,

How chang'd our fate ! O source of flowing
tears !

Where's now that world, whose joys alarm'd
our fears ?

'Tis lost to us : and these dire realms below,
At ev'ry step give pangs of poignant woe.

At other periods, when discoursing on
time, and reflecting on that which they
have still to pass in Hell, they will, with
all the grief their hearts are capable of,
cry out,

How vain those pleasures, now for ever past !
How dread those pains, which must for ever
last !

THESE prudent and sincere, though
too late reflexions, which they have of-
ten occasion to make, are productive of
very good effects; for as the most part

of them in their life-times would not admit fire into the elementary region, and maintained, on that subject, many very violent disputes with those philosophers who were of a contrary opinion, being now immersed up to the neck in that of Hell, they are obliged to acknowledge, by the torments which it occasions to them, the reality of that fire, whose existence they had hitherto disowned.

THE same thing may also be said of the Moralists, who having disputed all their lives on the virtues, vices, and chief happiness of mankind, without ever being able to come to an agreement amongst themselves (having now lost that sovereign good, which they are for ever bereft of) they confess, but too late, that it consists but in the ineffable presence and eternal enjoyment of God. So true it is, that we scarcely ever know the rea-

lity, the merit, or real value of things, but by the loss of them.



C H A P. IV.

Astronomers and astrologers in Hell:
The latter in discredit there, and why.

IT is certain, that astronomers could find no place better for their designs than Hell, and that for many reasons, drawn from their own principles. The first of them is, that, according to them, the best and exactest astronomical observations are those which are made in dark places, nearest to the centre of the earth. It is for this reason, that in the large observatories there is always some place very deep under ground, designed to make observations in the day time. Now that Hell is at the very centre of the earth,

and that it is an obscure habitation, are two undoubted truths which I have already proved. From whence it follows, that these gentlemen ought to think themselves very happy in finding a place where they may, at their conveniency, make the exactest observations.

THERE they may remark, and determine with the greatest accuracy, the magnitude, the motions, the number, and the figures of the stars; all which they hitherto have been ignorant of: there they may learn exactly how many diameters and semi-diameters the Heavens are distant from the earth and from Hell: there they are properly stationed, and are possessed of the true means for discovering the truth or falsity of the Copernican system*; for if the earth

* Nicolaus Copernicus, the founder of this system, was a very celebrated mathematician,

turns round, as this philosopher assures

philosopher, astronomer, and physician of the sixteenth century. He was born at Thorn, in Prussia, where he began his studies with physic and philosophy, which he pursued with great success, as he did also afterwards those of astronomy and the other branches of the mathematics. In order to instruct himself thoroughly in these sciences, and to have an opportunity of consulting the ablest masters of those times, he took to travel; staid a considerable time at Bologna, and from thence went to Rome, where he professed the mathematics. He then returned to his own country, where his uncle, by the mother's side, who was bishop of Varruia, gave him a prebendary. Then it was that he published his system of the world, which was from the very first adopted and followed with great eagerness by all the learned of that age, as it has hitherto been by all the greatest philosophers who have lived since. According to that system, which is certainly the most rational one of all those which have ever appeared in regard to the oeconomy and order of this spacious universe, the sun, immoveable in his own place, and revolving only round his own axis (which he does in 27 days) is fixed in the centre, and

us it does, they, by being in the centre, cannot but perceive very sensibly the rapidity of that motion with which they must perceive the circumference of the terrestrial globe revolving: there they may better discover, than in any other place, whether the moon is in reality a world like this we live in; whether it in-

the seven planets turn round him, describing larger or lesser orbits in proportion to their distances from him; of which the earth completes its revolution in 365 days and 6 hours. Besides this motion, Copernicus has given it another round its own axis, which it performs in 24 hours, and which occasions the change of day and night. Lastly, he discovered a third motion in the earth, by which its axis always continues in the same position. To this motion is owing the happy alteration of seasons, and the inequality of the days in different climates. This truly great man died a natural death, in spite of the decrees of the inquisition, whereby he was condemned, on the twenty-fourth of May, 1543, aged seventy years.

deed has mountains, valleys, seas, lakes, and rivers; woods, plains, and forests, as in ours; and if it is inhabited by men, beasts, and other animals, like those upon the surface of our globe; as some famous astronomers have pretended to discover by the assistance of telescopes; there may they be able very plainly to see and discern, whether the stars move about in the heavens, like fishes in the seas, the lakes, and rivers; or whether, fixed like the spokes in a chariot-wheel, they are whirled round by their rapid motion: there may they see and know what should be really thought of those double and retrograde motions of the planets from east to west, and from west to east; of all those spheres and circles which we imagine in the heavens; that Zodiack, that Equator and Ecliptic, those Tropics, and those Poles, both Arctic and

Antarctic, those Circles; both Extentric and Concentric, Horizons and Meridians; together with a number of other things most truly engaging and curious: Unfortunately, however, news has been brought from that country, at least as we are informed, that these very gentlemen themselves, who, whilst on earth, invented these fine doctrines of philosophy, now scoff at them below stairs; where they are solely occupied in reflexions on eternity, by which they are far differently interested than by all these systems.

NEXT to these learned men are to be found those who, during their lives, professed judicial Astrology: those drawers of horoscopes, those Prognosticators of good or bad fortune, those almanack-makers; in a word, those men who made an occupation in this world of amusing fools, of living and enriching themselves

at their expence, by selling a number of impostures which they cannot help laughing at amongst themselves *. At the very head of this set of idle story-tellers we must place those who, wanting to render even the Saviour of the world subject to their imaginary art, have pretended to find written in the stars, not only his birth, but also all the sacred mysteries of his life.

BUT it would be hard indeed, if this kind of people should be held now-a-days in the same rank of esteem, or if the same degree of credulity was to be shewn in Hell for them, and for their knowledge, as mankind formerly gave into here above. This art is not only

* This pretended science, which is nothing but a mere piece of quackery, was very much in vogue at the time our author wrote ; but has now no partisans, excepting amongst old women, the vulgar, and the illiterate.

become suspected there, but their pretended prophecies are regarded only as so many falsehoods, whose imposition is thoroughly proved, and whose absurdity is as universally laughed at. They are there shewn, that, as the revolution of the Platonic year is, as yet, very far from being complete†, there is no kind of necessity for knowing either the exact number of the stars, or their precise position in the Heavens, with any other view than that of curiosity or improvement, or with regard to that admiration which ought to be paid to all the works of the creation. There are they taught, that the Heavens are replenish-

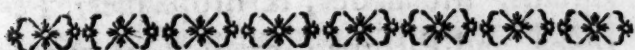
† The Platonic year, or grand period of the Platonists, is a revolution of thirty-six thousand years, in which those philosophers inform us the stars and planets will be found again in their first places, their first order, and their first disposition.

ed with an infinite number of stars; which, from their extreme apparent smallness, not only are out of the sphere of their speculative science, but even escape the observation of the most exact and laborious astronomers. Such, for a long time, were those which composed that broad and luminous band, that appears during the serene nights, in absence of the moon; and which we distinguished by the name of the Milky-Way*: that, besides, there are from time to time new ones perceived, whilst others disappear, and never more are seen. In short, when once they arrive at the infernal regions, they are sensible, that all the different aspects of the pla-

* It is called by the astronomers the Galaxy, from a Greek word which signifies the same. It is composed of an infinite number of stars which cannot be distinctly observed, but by the help of the very best telescopes.

nets, and all the influences, good or bad, which they attribute to them, as to the lives or fortunes of mankind (as if these immoderate and inanimate masses could be susceptible of love or hatred) are there considered in the light they merit; but as so many fables: and that the scripture, in mentioning the stars, which are the work of God's immediate hand, assure us, with regard to them, as well as with respect to all the rest, that their Creator "saw them, and they were very good;" nor have they from the instant of their first creation met with a change, or altered in their courses. In Hell these frivolous astrologers become convinced, of what, indeed, they must have known already, that their predictions are all of the same tenor with that they made in 1554; when, on pretence that all the planets would be in conjunc-

tion in the sign of Pisces (Aquarius might, perhaps, have better served their purpose) they took upon them to foretell, that there would happen an almost universal deluge. A deluge which the least appearance of has never yet been seen, or even the smallest symptom of it ever heard of. Here too they learn, that though amidst the myriads of predictions they undertake, it must inevitably happen that some of trifling consequence must come to pass; as in the aims taken by a thousand archers, though all unskilled, some one may, by chance, hit the mark; yet, notwithstanding this, they are no less, nor are they less reckoned impostors; nor have they the least right to make exceptions to that general parallel, "As great a liar as
" an almanack-maker or a fortune-teller."



C H A P. V.

Concerning critics, and their business
in Hell.

THE race of critics occupy not only the worst place in the infernal academy, but they are badly paid, although they work laboriously upon subjects no less difficult than interesting. Some kind of judgment may be formed of them, by the patterns that I place here, which are the subject of their most learned and voluminous lucubrations.

IN some of them they search and examine, with all the sagacity, erudition and prolixity they are able, into how many books Livy has divided his Roman history. In others, how many comedies

Ennius, Menander, Aristophanes, Terence, and Plautus; or how many tragedies Sophocles, Euripides, Eschylus *,

* A Greek poet; who was looked upon as the father, or at least the reformer of the Greek tragedy. He was of one of the most illustrious families of Attica, and had borne arms with great reputation at the battles of Marathon, Salamine, and Platæa. Being from his youth addicted to tragedy, he composed ninety-seven pieces; of which only seven remain, and even those imperfect. The representation of these pieces is said to have been so terrible, that on the first performance of his Eumenides, several children died with fear, and several women miscarried. Towards the decline of his life, he retired to the court of Heiro, king of Syracuse; being piqued that Sophocles, who was but just then started into notice, had been preferred before him by the Athenians. He was killed by an eagle's letting fall a tortoise (which that bird had, according to its custom, carried up into the air) upon his bald head, which it thought to be a stone fit for the purpose of breaking the shell, in order to get at its flesh.

and Seneca, composed. In some of their works, their examinations turn on the discovery of which singular piece of the same author ought to bear away the prize from all the rest. In others their researches terminate in the enquiry, whether we ought to write Haruspices or Arruspices, Virgil or Vergil, Shakespeare or Shakspear, Johnston or Jonson.

THERE are also many other matters, equally interesting as curious, which form the subject of many learned dissertations; such as the distinction between a rogue and a villain; between a learned man and a man of letters; between the face and the visage; between a two handed sword and a sabre; between an house and an habitation; between moon-light and moon-shine; between a rich man and a wealthy man; between a large ri-

ver and a small one; between a lover and a madman; between a fool and an ass; between the ploughman and his team; between a lawyer and a thief; between country men and their beasts; a poet and a beggar; an usurer and a flayer; a soldier and a robber; a fidler and a drunkard; a buck and a street-robber; between a miser and a pauper; a painter and a poet; jesuits and comedians; a milliner, mantuamaker, or laundress and a strumpet; or lastly, between a bad woman and the devil. Although, indeed, with regard to the last article, it has long ceased to be an argument, the point having been for some ages past decided in favour of the former, the preference being very amply expressed in the following distich;

Tell me what's worse than toad or snake?
A tyger, rushing through the brake.

What's worse than tyger? Why, the devil.

Than Satan, what's a greater evil?

A woman. Well, but now, d'ye see,

Name somewhat still more curst than she.

Nay, prithee do not pose me so;

For worse than that I do not know.



C H A P. VI.

An academy for gaming in the infernal regions. A picture of the gamesters, and their punishment in Hell.

WHAT sullen objects are those whom I see in that gloomy retreat, who seem to conceal themselves, as if they were afraid of being discovered and punished? Let us put forward for to see, and examine them more closely; just Heaven! how dreadful! how frightful is their aspect! Whence comes that frenzy which sparkles in their eyes?

What can have been the reason of this frightful despair, which is painted on their countenances? From whence can spring this sacrilegious torrent of oaths and execrations, which their impious mouths vomit up? A die ill turned, a card ill played, a pique, a flam, a chequemate or codille, thrown unawares upon them, are the sole cause of all these terrible effects. These are the serious and important subjects, these the terrible events, which are the reason of the frightful and the strange convulsions you see them now distracted by. Goods, fortunes, money, and jewels, even cloaths and furniture, horses and carriages, all have they gamed away; all lost: nay life itself, in the excess of their despair, they have robbed themselves of: nor is there any thing of all that they enjoyed, which they now can

call their own, but that excess of rage which transports them, for having thus sacrificed their all to this most detestable passion.

BUT now, who are those furies whom I see around them, and who torment them with a kind of punishment, uncommon here on earth, and truly worthy of Hell? O, now I am convinced; their habits tell me, that the great multitude I see assembled round them are only their relations, their wives and children, their heirs and heiresses, their tender little babes, their aged parents; in short, whatever should be dear to them on earth, or demand a tender interest in their hearts: all these undone and ruined, enraged and violent; almost as much as these unhappy wretches are themselves, behold them satisfying the fiercest passions of rage and of de-

spair, with teeth and claws, on those who have brought them to it. Nor can the sufferers urge one single excuse to save them from their rage; since all their trouble has been brought upon them by an unsatisfied thirst for play; a thirst the most pernicious, the most terrible: a thirst which has excited them on earth to crimes and libertinism, and which, they must own, their present abode is but the just reward of. The sufferers by their fault, if by despair brought to the infernal regions, have at the least this one reflexion left to console them; a sorrowful, indeed, and cruel satisfaction! that they shall meet revenge for all their wrongs, in beholding those who brought them to their miseries suffering eternally the most horrible punishments. But let us turn our eyes from this frightful specta-

cle, to which the world at present is too much addicted, for we cannot too much detest this horrible passion of gaming; the horrid effects of which so often lay waste the most oppulent fortunes.



C H A P. VII.

Of the great power which Lucifer has
in Hell.

THE glory and power of any empire and its sovereign consists chiefly in having nothing to fear from any power, how formidable soever it may be. This superior, this honourable privilege, no one, certainly, can contend, that it doth not belong to Hell, if he will allow himself to reflect a single moment on the innumerable multitude of warriors it includes within its domi-

156 THE PRAISE

nions, on the vast armies it could raise in the twinkling of an eye. Such armies as have never been seen on earth, and which its whole extent, great as it is, was never capable of containing.

FOR to be convinced of this truth, we need only consider all those which have ever been set on foot upon earth, ever since the time that mankind first began to make war with each other; that is to say, almost from the beginning of the universe; we need only recollect that which Ninus brought together in his war with the Bactrians, consisting of one million seven hundred thousand foot, and two hundred thousand horse; that also of his famous and worthy queen Semiramis, whose troops, when she began war in India, amounted to three millions of infantry, and three hundred thousand cavalry. Moreover, that brought

against Greece by Xerxes, which amounted to seven millions. Besides these, let us name those of Darius and Alexander, of Philip and of Porus; and that with which the Greeks came to besiege Troy, and destroy its kingdom. Those of Pharaoh, of the Philistines, of Nebuchadonozor, of Sennacherib, of Holofernes, of Antiochus. Those of Hamilcar, of Hannibal, and Asdrubal, of Mithridates and Jugurtha, of Marius and Scylla, of Cæsar and of Pompey, of Crassus, of Octavius, of Lepidus and Antony: of all those which were employed in the dividing of the Roman empire; that amazing monarchy, which had swallowed up the rest; and whose power seemed to promise the continuing as long as the world should last. Of those which were employed in the great Crusades; those holy expeditions which, under-

neath the sanction of religion, cost the lives of so many millions of men: of that of Mahomet I. and II. and of Tamerlane. In short, let us gather together, if possible, in our memories, the unaccountable number of troops which have been employed by sea and land, since there first rose up empires and republics, kingdoms and sovereigns: let us, from all these various troops joined together, whereof scarce one poor centinel has escaped the infernal regions, compose, in our imaginations, one single army, and make from thence some kind of idea of the redoubtable power of lord Lucifer: a power which never any sovereign on earth ere had, or ever will come near. With forces thus formidable, and which he could double and treble, or even multiply an hundred fold, should he, in any case of necessity, o-

blige all his subjects to take arms, we may easily conceive, without any difficulty, that this monarch, at every minute, is more than in a posture to defend himself against whosoever should have the rashness, or rather folly, to attack him. If age and experience had not made him wiser than he was formerly, what might he not have undertaken with such unheard of and innumerable armies?



C H A P. VIII.

Of the several virtues and excellencies that prevail in Hell.

LET us now endeavour to conclude: for however interesting, however curious our subject may be in itself, I cannot help being afraid of wearying my readers by so great a number of objects, of reflexions, and of

considerations. Let us then, I say, finish with a detail which will be no less amazing, no less useful than all the rest of these which I have already offered, viz. that of the many virtues which reign, and are produced, in the infernal regions; greatly superior to those which we see at present, though in so small a number, in the world.



C H A P. IX.

Of Justice.

JUSTICE is the first of these properties, which, finding no longer an asylum on earth, and being useless in Heaven, which is not inhabited but by just persons, is now retired into Hell, where she exercises her supreme authority, with a degree of impartiality and

integrity worthy of herself; and which she could not do upon earth. In short, although we have here upon earth a great number, and perhaps too many, laws, nevertheless, there is nothing more rare to be found amongst us, than judges, who cause them exactly to be observed, or even themselves strickly to follow them to the utmost rigour. Even the most heinous crimes, buried in darkness, are often committed unnoticed by the eye of Justice, and far from her tribunal; or if by chance she should suspect, or even take cognizance of them, how often do offenders, by dint of hardness and bold denial, escape the punishment they deserve for them? Others, by their resistible aid of gold, bribe their judges, procure impunity, and sometimes even pardon. Nay more, often amongst them we find, that the blood

of the innocent pays for that of the guilty.

IN Hell you never meet with this, nor any thing in the least like it. Every thing there is done according to the laws of the most exact and secure justice, and chastisement there treads upon the heels of guilt. These are such judges as is impossible to impose on; judges who cannot be corrupted, either by gold or silver, much less win over by solicitations. Beelzebub, Belial, and Ashtaroth, are personages incorruptible, and not possible to be deceived. With them the subtle Maskwells and Tartuffes, who have so well deceived the world by false exteriors, can expect no favour; judicious too as incorruptible, not all the false excuses they produce avail them any thing, except it is sometimes to cause the chastisement they deserve to be in-

creased on them. Before these upright judges, birth, genius, dignity, rank, riches, beauty, fortune, are all as nothing, nor can bestow the smallest privilege. The same crimes always suffer an equal punishment, whoever has committed them. The mighty monarch Saul is no less harshly treated for his attempt on his own life, and opening with his sword his way to Hell himself, than is his armour-bearer, who imitated him in this criminal action.

NAY more, we may see by our sacred oracles, that the great are there still more rigorously punished than other men; and this for many very strong reasons: the first is, because in the high stations they maintained on earth they owed a good example to the lesser people, to whom they, on the contrary, set forth a bad one: secondly, because being better in-

structed, and enlightened, they ought to be better: in the third place, because, by being richer, they were in a better condition to assist the wretched. In short, because they have converted to the use of evil the means which God had given them for to do good.

THIS truth is so constant and natural, that even the Pagans have acknowledged; and preached it, as we may say, on their house-tops. Every one, says Seneca, in one of his tragedies, blames himself in Hell for his own crimes, and cannot lay the blame upon any other. "I have seen" (he makes one of his heroes say, whom he imagines just returned from the infernal regions) "princes and
" generals reflecting, in most frightful
" dungeons, upon the crimes they had
" committed; and tyrants ignominiously

" whipt by their subjects, whom they
 " had unjustly oppressed when living."



C H A P. X.

Excellent advice to honest men.

I Would by no means advise honest men, who are obliged to have recourse to justice, to protect them from the oppression of the wicked, to make application to any of our courts here on earth for their redress, nor even to our kings or princes; because these last, suffering themselves almost always to be won by the solicitations of their wives or mistresses, their ministers, favourites, or confessors, see but through the eyes of others, who are blind themselves to justice, and make it a point on all occasions to deceive the judges themselves.

The best advice in this case that I can give them, is to come straight to Hell, where Justice resides, as in her true and only abode. If they should even happen here above to have lost their law-suits, and consequently their goods, their fortunes, and sometimes even lives, as we but too often see, to the shame of humanity; I still advise them to appeal to this universal parliament, before whom all the world must one day appear: a court wherein they may be certain they will be heard; and justice done them even on justice self.

To this salutary piece of advice I shall join another, which is no less necessary and useful to those who undertake this voyage. This is, that they will take care upon their arrival of approaching the quarters of the bad women, whose ordinary employment in this

habitation is to torment all honest and sober people; and they shew more rage and cruelty in the acquitting themselves of this, than even the infernal furies themselves do towards the greatest criminals that are given over to them.



C H A P. XI.

An agreeable story upon this subject.

THAT you may not think that I exaggerate the matter, I am going to relate you a pleasant story, that I remember to have read in an excellent author (though, indeed, I have forgot his name; for if I can help it I never read any other.) This writer, who is a man of great judgment, and not in the least given to credulity, says, that a certain man who had a wife that made

this world his purgatory (though, in the main, a very well behaved, modest kind of gentlewoman) happening to die some little time after her, took immediately the road to paradise, as soon as the breath was out of his body, as a reward for his patience in this world; arriving at the gate, he knocks, the good man St. Peter opens the door, and invites him very civilly to walk in, and take the place which was destined for him in Heaven. The husband stops a moment, as it were, to reflect; and then demands of St. Peter, whether or not he thought his wife was there? The good saint answered she was: upon which, the honest man, without asking any thing more, takes immediately to his heels, and makes for the road to Hell, as fast as his legs would carry him; rather inclining to renounce Heaven, than be in the same place with

his wife, whom he was certain would, out of the abundance of her virtue, make Heaven as great a Hell to him, as she had done this earth. Now, if good women, at least those whom we for the most part take for such, are capable of making a desert of Heaven, judge you what must the wicked ones be in Hell?



C H A P. XII.

Piety and repentance reign in Hell.

JUSTICE is not the sole virtue which is known, practised, and severely exercised in the infernal empire: piety there shines forth in a distinguished manner. It would even seem, that the less of this virtue the damned had whilst alive, the more they make appear in this habitation after their death. Indeed up-

on earth, the most of them had no respect for the true God; they knew not what it was to bow their knees in prayer to him; but different countries different manners. For as a certain apostle observes, they are as pious in Hell, as they were impious on earth, and adore him in fear and trembling; and instead of the blasphemies that were used to come out of their impious and sacrilegious mouths against him, they acknowledge all his infinite perfections, which they never cease praising: although their prayers are lost, and without effect (for in this place there is no room to hope for either mercy or forgiveness) they fail not to continue them, and that in the most eager manner, as we see in the scriptures, after the example of the wicked rich man. Whilst upon earth they never would hear re-

penitance spoke of, far less practise it; they have lived and persisted in a continual succession of crimes, which they never have been willing to renounce for the most pathetic exhortations or pressing instances that could be made them; in Hell, they become sincerely penitent, and, abhorring the heinousness of their crimes, with all the bitterness of heart, express the most lively grief and despair for the committing of them, by tears, groans, and sighs.



C H A P. XIII.

The edifying discourses held by the damned.

IN short, piety and the love of repentance, even of the most rigorous kind, is so powerful in Hell, that it is assert-

ed, that Lucifer himself said one day to one of his most intimate friends, and even attested it by an oath, that if a pillar was to be erected from the profoundest place of his kingdom to reach Heaven, and that this pillar was to be thick set on all sides with the points of nails, knives, saws, razors, and the sharpest weapons, and he was afterwards to be cloathed with an human body, and thus to be drawn night and day upwards and downwards the whole length of the pillar, till the day of judgment, he would with all his heart submit to this horrible and frightful punishment, provided he might at the end of the time be established to that state of glory and perfection in which he was formerly, and from whence he is now for ever fallen.



C H A P. XIV.

The surprising purity of manners that prevails in Hell.

ANOTHER effect occasioned in Hell by the goodness which those who dwell in it profess, is a reformation of manners, which are remarkably pure in all those who inhabit it, and the consequence of all the vices and crimes which they addicted themselves to, while on earth. In Hell there is no such thing committed as murder, theft, injustice, or plunder; no drunkards, no debauchers of girls, or wives, are seen there, and consequently no cuckolds. It is, doubtless this which has made Lucian say, that, in order to have the honour of being admitted, it was necessary, before

hand, to renounce in this life all bad habits, and vices. "There, says this
" amiable and ingenious writer, the phi-
" losopher ought to renounce his pride,
" infatuation, and his love for dispute.
" There the tyrant Lampischus ought
" to renounce his folly, violence, brutali-
" ty, and cruelty; and Crato his volup-
" tuous life, trophies and dignities." In
effect, in Hell every thing is ordered
and directed conformable to the laws of
honour and equity, which is not for the
most part the case on earth. O happy
abode! truly may you be said to have
brought again the golden-age with you,
whose loss has been so long bewailed here
in the world.



C H A P. XV.

The surprising humility of the inhabitants of Hell.

THE third virtue which reigns in Hell is humility; and it is an amazing thing to see the quick progress it makes in this country. As much as men made themselves unsupportable and hateful on earth to their fellow creatures, with pride, vain glory, ambition and luxury, so much in this latter abode does their humility render them amiable and recommendable. I shall quote no other proof of this than the example of the wicked rich man; while he was on earth, he would not so much as condescend to cast a look on the poor

and miserable Lazarus, who lay at his gate; but scarce had he put his foot in Hell, when he began to intreat Abraham to send him this very person, he had so despised, to be his cup-bearer. It is the same with the rest of the damned: on earth, they did not condescend to offer up so much as one prayer to God; but no sooner have they taken this journey, and arrived at the end of it, than they make use of the most fervent supplications to the very rocks and mountains, though they can neither understand nor hear them; they conjure them by whatever is most moving, not to lend them their assistance to get out of this their new abode, but to grant them at least the consolation to fall upon and overwhelm them.

WHAT insatiable ambition prevails on earth! Never content with their pre-

sent condition, riches, dignity, or employment, these proud and restless mortals are every moment endeavouring to advance themselves above what they are. This fury, which may be called the human phrenzy, is in some things carried to a degree of childish folly. How many debates and quarrels arise between the greatest men of the church and state, and private persons, for the fancied honours of rank and precedence? What sums of money foolishly laid out? What time spent? What paper uselessly blotted? What expensive journeys undertaken? How many weary days of travel, and nights of watching, to support and maintain these follies of pride? But how often is even the public service interrupted by it, and business, commerce, and the people themselves, made to suffer; witness those diets, congresses, coun-

cils, and all the other assemblies, which they endeavour to make respectable in the eyes of the people, and where, in fact, the greatest part of the time is spent in contending with each other upon these ridiculous and childish points. In short, this madness is sometimes carried so far, that it even costs those who are seized with it their lives. There was a proof of this happened some years ago at Prague between two ministers; the one belonging to the court of Spain, and the other belonging to some Italian prince; these two disputed about some subject of this kind, and that even in the church, and at the very foot of the altar; the quarrel was not to be agreed by all the endeavours that could be used; nor did it end till the Italian was killed by the Spaniard, who had challenged him to single combat.

IN Hell they know not what it is to murder one another, nor to dispute about such nonsense; free from ambition and vanity, every one is content with his lot, and the place which divine justice has appointed him; and takes possession of it without grumbling, or uttering a protest, petition, memorial, or revocation, in arrest of judgment; to the decree of the infernal court.



C H A P. XVI.

The admirable moderation and frugality which reigns there.

THE fourth virtue which is acquired, and much practised in Hell, is moderation and frugality. See the wicked rich man who, while he was on earth, must have upon his table every thing

which the earth produced nice and delicate, and even those would scarcely suffice him; he must also have the best cook that was to be had in the country, and the most beautiful lackeys to serve him at his table; choice spirits, and jovial companions, to amuse him; and those of the highest rank for his companions; but the first meal he made in Hell wrought a total change in him. Temperance, moderation, and frugality became immediately his favourite virtues; he no longer required those delicacies that he had above; plain water suffices, and of that, not in goblets filled to the brim, as the most excellent wines were while on earth, but a single drop only; and that drop to be served him by a beggar, a miserable object covered with sores; this he begs as a favour, but it is refused to his most earnest supplications. What

acknowledgment, what thanks are not due from the damned to Lucifer, who forms so well, in so short a time, his subjects to the practice of virtues which are at present so uncommon in the world?



C H A P. XVII.

And incomparable charity.

FOR charity, and the love of our neighbour, we may seek in vain throughout all the universe for a place where these two virtues shine forth so much as in Hell. What can the earth offer to us worthy to be compared to them? On the contrary, what heinous crimes does there not reign on earth, where the love of our neighbour seems to be quite unknown? Do not we see barbarous mothers murdering the sweet

innocent creatures they have given birth to; unnatural fathers bathing their criminal hands in the blood of their own children; children turning parricides, and killing the authors of their being; husbands and wives attempting the life of each other? Is the voice of Nature or blood heard amongst these wretches? much less do they practise the love they owe their neighbour: alas! they never once think of it: on the contrary, they every day become irreconcilable and implacable enemies to each other, for the least trifle, or the smallest debate that may happen to arise.

IN Hell these monsters of nature are entirely unknown; there charity reigns throughout, and though the damned are sensible, that all the good they can do, will be of no use, yet they seem, from that very reason, to be the more

ardent to do good to their neighbours: nor do they confine their charity to Hell alone; they extend it even to those on earth, to their relations, friends, and acquaintance, for whose salvation they are so much interested, that they offer themselves to return to earth again, if they might be allowed, in order to assist them in working it out. We see this again in the wicked rich man we have so often mentioned (who, in this point, as in many others, may serve as a model,) while he lived on earth, he was as indifferent about the salvation of his brethren as of his own, and thought of nothing but sharing pleasures and diversions with them, and agreeably enjoying the riches he possessed, and which he was to leave them after his death; as being persuaded they would make the same use of them as he had done

before. But no sooner had he fetched the last gasp, and entered the borders of the infernal regions, than brotherly love and charity, for the first time, took possession of his breast; and interesting himself sincerely in their conversion, he begs in the most urging manner, that he might be permitted to return once more to the world, to warn them to lead a better life, and to labour seriously in the great work of their salvation. In short, the charity of Hell is so great, that they have established a priest for ever, who does nothing day and night, but preach morality to the damned, that, though they neither loved nor practised it, whilst on earth, they may nevertheless after their deaths do it.



C H A P. XVIII.

Excellent union and concord kept in
Hell.

IN short, the last virtue, which compleats all the others, and which makes an abode in Hell preferable to that upon earth, is, the peace and concord which reigns there. How amazing! how strange is the difference! On earth we see, we hear nothing talked of, but troubles, discords, seditions, revolutions and wars. Man, instead of living with his equals in harmony and union, as if they were his brethren, acts with them like the wolf amongst the lambs, shewing every act of cruelty and fierceness. In Hell there is nothing like this; the damned are never seen to be angry

with one another, or to fight and kill one another, about trifles, like men on earth: all, on the contrary, seem to have one fame and only will; and all conspire, each on his separate part, to every thing which may maintain that good union which reigns amongst them.

INDEED without this good understanding, this wonderful harmony, this precious peace and concord, the empire of Lucifer could never have supported itself as it has done during so many ages, in the brilliant state in which it is in at present, and which it shall eternally subsist in: for thou well knowest, gentle reader, nay, it was the Saviour of the world who told us so himself, that “if
“ a kingdom be divided against itself it
“ cannot stand:” for which reason, had there ever reigned the least division in Hell, it must long before this have been

intirely annihilated. Nay further still, so natural to the very constitution of the place is this spirit of peace and union, that even those great and famous personages, who, while they lived, set the world in a tumult, are there no sooner entered, than they immediately begin to breathe an air of perfect union and tranquillity. There you see Hannibal and Scipio, Romans and Carthaginians, Cæsar and Pompey, Marius and Sylla, Antony and Augustus, Cicero and Cataline, living together in the best understanding and friendship in the world; which they could never do whilst upon earth.

TITUS Livy remarks, and admires in one part of his Roman history, that Hannibal's good fortune was equal to his courage and valour, in that, although his army was so very numerous, and

consisted of troops of all nations, whose humours, characters, and geniuses were intirely different, he nevertheless knew how to manage them all with so much dexterity and prudence, that there never had been heard of so much as the smallest dispute, disturbance, or emotion in his camp. How much more admirable still then must appear the skill of Lucifer, as well as his discretion, who, having gathered together in his mighty empire all the nations of the earth, even nations which have at all times been in perpetual hatred and warfare, is nevertheless so great a master of the art of governing, that since they have inlisted as his subjects, they have not ever fought against eath other; the Romans with the Africans or Germans; the Greeks against the Persians; or Christians with the Saracens; much less with one ano-

ther; which is at present so common in our upper world. In his dominions, the Turks rise not in arms against the Hungarians; the Tartars against the Poles, Chinese, or Muscovites; the English against the French; the Dutch against the Spaniards; or Swedes against the Danes. So far the contrary, that all these nations, the moment that they set their feet within the infernal regions, there lose immediately the hatred they had against each other whilst on earth; they swear a constant and eternal friendship; and all concur with a degree of emulation, in every thing that can promote, maintain, or strengthen it, or add a stronger rivet to its links. Matchless happiness! inexpressible felicity! which was never enjoyed upon earth, and which they have not always had in Heaven; since our sacred wri-

tings inform us, that the revolt of the angels formerly excited there great troubles, and was the occasion of a cruel and terrible war. A rebellion which never has been seen in Hell, nor never will be seen to happen whilst that empire subsists, that is to say, for ages of ages, even to eternity, when time shall be no more.

END of the THIRD and LAST PART.



T H E C O N C L U S I O N .

NOW, reader, will you believe me upon my word? Have I not kept up to the promise which I made when I began this work? I then promised you a faithful picture of mankind, such as it has been since its origin untill this present time. Have I not acquitted myself of my promise? Follies, crimes, debaucheries, vices, extravagances, disorders, foibles of all kinds, have I made pass before your eyes: such are the features which characterise, in general and particular, the beautiful body of which we have the honour to be the members. Will you not confess to me,

192 CONCLUSION.

after observing this picture well, this perfect resemblance you have been looking at, that it is very worthy of Hell, and that the supreme and sovereign perfect Being would do it very great injustice, if he was not to reward it in another world?

You have here been presented with something of every kind which either sacred, profane, poetical, mythological, ancient, or modern history, could furnish to our author, who might have recounted thousands of others with great facility. In this almost innumerable multitude of actions of every kind, it is scarce possible, unless you are intirely blinded with self-love, but that you must have perceived some of your own actions, some of your follies, and perhaps even some of your vices. Nay, the author even intended to give you, as well

CONCLUSION. 193

as all the rest of his readers, a place in this general portrait, where, however, he will perceive some striking likeness of himself. And malice has been so far from having any share in this public censure, that it is, on the contrary, only the pure effect of an ingenuous charity which undertook to draw the picture you have received of Hell, in expectation of reforming you for ever from those crimes and vices which must infallibly precipitate you into it, as millions of others have been.

THESE are then, my dear reader, the solid and serious consequences which you ought to draw, and which must naturally follow, from the ingenious work which you have been reading. This was the essential point which I had in view when I began to give you a translation of it. May Heaven grant that

194 CONCLUSION.

our intentions both succeed, and that after having led you in imagination to Hell, we may never have the terrible misfortune to find ourselves in that frightful kingdom! This is my most sincere and ardent wish: may it be granted! If my small labour may contribute to it in any degree, I shall not regret in the least the trouble it has cost me. In this flattering expectation, I end as I began, with bidding you

FAREWEL, READ, AND PROFIT.

F I N I S.



